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Calvinis

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Hydro buying labour peace

Ed Grootenboer

Ontario Hydro is accused of buying labour peace from the Ontario Allied Construction Trades Council, composed of thirteen international construction trade unions operating in Ontario.

This policy of Ontario Hydro results in huge sums of money being paid out to keep the international unions happy. At the same time Hydro discriminates against Ontario construction workers who do not choose to belong to the international construction trade unions.

This is a glaring case of the restrictive labour situation that is allowed to exist in this Province. It's costing Hydro's customers untold sums of money, because, as a matter of policy. Hydro is limiting its acceptance of bids for construction work to only those employers who will hire members of the international construction trade unions.

A Chatham, Ontario general contracting firm, Ben Bruinsma & Sons Limited bid $241,000 for hydroelectric transmission tower support work being let by Hydro. Bruinsma's bid was $160,000 lower than the next highest bid. The work to be done consists of bank erosion control on the Saugeen River, near the Douglas Point Nuclear Station.

Bruinsma's employees are, and have been since 1963, represented by CLAC's Local 53. Consequently, when faced with Hydro's demand that Bruinsma use not its own employees, but that the company hire workers for the project from the international construction trade unions, Bruinsma could not legally comply.

In meetings with Hydro construction officials, CLAC was told that Hydro would continue to adhere to its policy of giving all its bulk transmission related construction work to only members of the international construction trade unions. The next highest bid to Bruinsma & Sons Limited's bid of $241,000 for the Saugeen River work was $400,000. In other words, Hydro is prepared to pay about $160,000 to maintain its pact with the international construction trade unions. That's a 66 per cent premium for the Saugeen River work alone. Who knows how much it amounts to on Hydro's total annual construction costs, which I understand amounts to over $1 billion annually.

Bruinsma's workers under CLAC's contract earn the same gross wage rate as that earned by members of the other unions, and said, the only explanation I can think of for the extra $160,000 in the next highest bid is excessive profits for the contractor who gets the work, and a lack of productivity by those who now are guaranteed all of Hydro's construction work.

It's a deplorable situation which Hydro cannot justify when it asks concessions from its own employees, and when Hydro continues to charge ever increasing rates for this vital source of energy.

Ed Grootenboer is a representative of the Christian Labour Association

Photograph by Leonard Wassenaar of Sarnia, Ont.

Calvin students enjoy Canadian Thanksgiving

Over 300 Canadian students and their guests gathered in the Calvin College Commons, Grand Rapids, Mich., on the evening of October 11 to celebrate Canadian Thanksgiving. The annual event consisted of a turkey dinner followed by a program of entertainment. Sid Couperus, from Belleville, Ont., took the guests on a scary lion hunt.

Award for courage and conviction

Peter Broersma of Chatham, Ontario, received the Resistance Commemoration Cross on Tuesday, September 21, of this year. The presentation was made in Toronto by Thomas Kasteel, Consul General of The Netherlands.

The award was received by 12 Dutch natives who furthered the cause of resistance during the Second World War.

The award was instituted by Queen Beatrix when she ascended to the throne in 1980.

(For more on Peter Broersma see page 11)

Mr. Peter Broersma

Evangelical churches not reaching unchurched

CALGARY, Canada (WE News) - North American evangelical church growth is due primarily to "the procreation and circulation of the saints," according to two Canadian sociologists who conducted a five-year study of the backgrounds of all new members received by sixteen of this city's churches.

The two professors, Reginald W. Bibby of the University of Lethbridge and Merlin B. Brinkerhoff of the University of Calgary, present their findings in a paper at the annual meeting of The Society for the Scientific Study of Religion, to be held this month in Rhode Island.

The study, conducted from 1975 to 1980, delved into the upbringing and background of each new member added to the rolls of the 16 participating evangelical churches. In that period, seventy per cent of the additions were transfers of membership of people who were Christians, and 17 per cent were from immediate families of the church's members.

Only thirteen per cent of the new members could be designated "unchurched." Most of those had been reached through the witness of relatives or friends.

Evangelical church growth was largely due, according to the researchers, to "better member and offspring retention."

The study seemed to indicate a basic reluctance on the part of churches to engage in determined evangelistic outreach to the unchurched and secularized around them. Since 1970, five of the congregations moved from neighbourhood areas to sites that had minimal neighbourhood identification but were located near major traffic arteries. Relocation - not evangelization of the unchurched - appeared to be the preferred strategy of stagnant or declining churches, the study would suggest.

Bibby and Brinkerhoff maintain that their findings are true for most churches in any industrialized country. They recognize that they run counter to major assumptions of church leaders who have contended that evangelical church growth demonstrated success in reaching secularized, unchurched people.

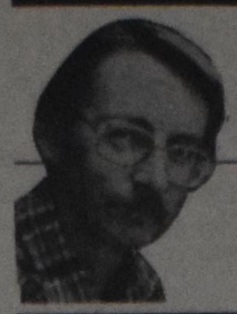
"There is minimal penetration of the host, secular society," they state.

This week:

Fall Book Issue

Viewpoint

From polytheism to atheism



Bert Witvoet

Editorial

The apostles had it easy in their day. They didn't have to argue the importance of religion. As a matter of fact, they themselves were accused of being atheists because they rejected the multitude of gods that the Greeks and the Romans worshipped.

It's hard to imagine that anyone would call Christians atheists today. The more common accusation is that they are too religious. Our disbelieving contemporaries do not suffer from polytheism (belief in many gods). Their world view does not encompass even one God who made the heavens and the earth. Most people in our society are, in fact, practicing atheists.

Their god-less view of the universe is the result of a process we call secularization. Secularization is the separation of life from religious connections or influences. We have seen this process grow under our very eyes in the last twenty or so years.

Radio programs do not carry as much "religious" content as they used to. The public school has gradually removed the Christian mind from its textbooks and classroom procedures. Sabbath observance is going out of style: bulldozers can be heard moving earth on an early Sunday morning and more and more stores are allowed to be open. Sin sells many records and books. A prime minister talks about the 6/5 per cent guidelines in terms like, "belief and faith", thus hollowing out their meaning.

But secularization has not been restricted to the world. This is the message that Hendrik van Riessen, professor emiritus from The Netherlands brings us as he visits North America for the seventh time in his life. Secularism infects the very marrow and bone of Christianity. It sweeps across the land as a sandstorm and settles in every nook and cranny.

Professor van Riessen sees this process as the inevitable result of a vision that the polytheistic Greeks brought to the surface. Strange that those who accused Christians of being atheists would at the same time be responsible for Christians at a later date to be called too religious.

The Greek philosophers dreamt the impossible dream that man's reason or mind could partake of the supernatural or divine. So high was this power of man to think truth that it allowed him to rise above mundane matters having to do with the physical. Knowledge and learning led to the emancipation and freedom of man.

This idea was passed on to western civilization when the writings of Plato and Aristotle were rediscovered in the 15th century, giving birth to modern humanism.

Wonderful discoveries and advances have been made through this elevation of knowledge. It's unthinkable how we would have advanced as far as we have in science and technology if it hadn't been for this Greek heresy.

It's also unthinkable how we could have avoided the many curses that have accompanied this elevation of man's knowledge to the stature of gods.

Because that is the ultimate irony: the fact that our civilization is as polytheistic as the Greek civilization ever was. We worship many gods, among them money, efficiency, sex, status, personality, accomplishment, power, food, and possessions, to mention but a few of the masters that enslave their thousands. Every country and every city has its pantheon filled with deities so lively they would baffle even the Greeks.

But among them reigns a powerful and revered god of gods: science. All the other gods stand still when he moves and hush when he speaks. He may not have been around as long as Lust and Mammon, but he carries far more authority. It was he, after all, who managed to move the worship of the Creator God off stage. By spreading the illusion that God no longer exists and that man is the only one who treads the boards of the stage, he gained more power for the gods of time. It paid off handsomely in the number of souls they were able to win from Christ.

And so man struts the stage of life in a way that Shakespeare did not foresee. Thinking himself the master of his own destiny he is enslaved by the many gods he does not acknowledge.

Christians have a difficult task on their hands. It seems more difficult than the one that the apostles faced. To talk about *one* God to people who at least recognize that there is a realm of the divine seems easier than to convince someone that God even exists.

But we may be overlooking something. In spite of the veil thrown over humankind by the god science, man is not so very happy and sure of himself anymore. Perhaps the absence of rest, the last blessing which the Creator withheld from his creature (George Herbert "The Pulley"), is going to toss man to the Creator's breast.

That, at least, is Professor van Riessen's hope, as he continues to expound an old but relevant theme that "a world without God and, therefore, a world which cannot uphold any norms ... is without meaning."

Grand Rapids impresses Old Cal

Keith Knight

View from a loft

We had been driving most of the day, Old Cal and I. The trip to Grand Rapids went slowly, Old Cal having the hourly urge to stop for a cup of coffee.

"You sure you weren't born a Dutchman?" I had asked. He would doze off in the car for fifteen minutes or so, wake up and ask if it was time for a coffee break yet.

I had to make the trip to the Christian Reformed Jerusalem (not to be confused with the New Jerusalem) for a monthly synodical committee meeting. Old Cal wanted to come along for the ride, but more importantly he wanted to meet the "rulers' of the Pentagon dynasty.

He had been to his Presbyterian Church headquarters in northeast Toronto on numerous occasions. I had told him that our headquarters was bigger, not necessarily better.

Having been drinking and driving all day, the motel room was a welcome haven for the aging yet spry Old Cal as well as for this out of shape "young feller."

After sleep, breakfast and a brisk walk (Cal's idea), we visited the sprawling acres which formed the denominational headquarters for the Christian Reformed Church in North America. He stood tall and proud when he saw the Canadian flag flying beside the American one out on the front lawn.

"How'd you guys swing that?", he asked, impressed by the fact that a Canadian flag was flying in the midst of America.

"A lot of lobbying," I told him.

The building was always just a building to me; a place to meet. Inside and to the right, the Board of Publications occupies by far the largest number of square feet among the agencies, thanks in large part to the impressive press plant where the denomination's periodicals and church school materials are produced.

"Just like big business," Old Cal said, walking among the piles of paper stock. "Never thought that a church would have its own presses. Where's yer wood shop?" Old Cal asked. "Figure if you print your own books, then you prob'ly make your own pews, too."

I told him that that wouldn't be a bad idea.

Out in the office area we walked through the editorial corridor, passing the closed doors of Kuyvenhoven, Haverkamp and Heynen.

Out across the foyer we entered the north wing. This is our Canadian talent section, I said. I pointed out that *The Banner* editor was also a Canadian export (or import, depending on your perspective).

We walked through the maze of Home Missions, past the doors of executive secretary Van Ryn, the Canadian duo of Hart and Borgdorff (even though Borgdorff often denies being a Canadian).

I filled Old Cal in as best I could about the missionary programs that we have at home and abroad. He was impressed by the fact that the missionary work of hundreds of men and women is coordinated from such a small area of the building. I told him that the fact that Home and World Missions divisions were right above each other on separate floors did not mean that one tried to lord it over the other.

He peeked in on resident Canadian Louis Tamminga handling communications for World Missions. He was on the phone. "Figures," shrugged Old Cal. "He's communicating."

Back out to the main lobby and down the centre hallway, we entered the World Relief offices. Old Cal barged in. "Where's yer Canadian?" he asked the receptionist. "I beg your pardon, sir?" the composed receptionist responded.

"Yer Canadian. Who you got up here working for Canada?" Old Cal wanted to know. She looked at me. I winked back. She smiled at the bearded gent.

"Sir, we *all* work for Canada. We even have a special office (she didn't say it was in Burlington) full of Canadians."

Old Cal stepped back, shaking his head in disbelief. We headed to the main foyer and out the front door. He was mumbling about how he used to believe that Americans were running the whole show and that they were telling Canadian churches what to do.

"That sign's right. It *is* the Christian 'Formed Church of North America and yer workin' together; one church, two countries."

Old Cal announced that it was time for a coffee break. We walked across the busy street to the plaza across the road. "You folks should buy that big sign there and put it in front of your headquarters. Looks like your quota money is well-spent," he said.

The sign read: Thrifty Acres.

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Letters

We need not fear new Dutch immigrants

Dear Sir:
Just a few minutes ago, I read the editorial of October 1, 1982, called "A softspot for new Dutch immigrants".

My husband, myself, and 3 children immigrated April 1980, so I suppose you can call us new immigrants. I know that in Holland many people would like to immigrate to Canada. That is probably why this Mr. S.C. Waterdrinker was here, representing the "Christelijk Emigratie Centrale." Exactly as you wrote in the editorial, the Canadian Government is not willing to let people from Holland come to a country with such a high unemployment. And I think they are right.

But then the other possibility, suggested by Mr. S.C. Waterdrinker, was to ask C.R.C. people to sponsor Dutch families that want to immigrate. Up to this point, you were reporting facts in your article but then you started to write why C.R.C. people should not sponsor Dutch families.

In the first place you wrote: "What would the spiritual impact be on the Reformed community in Canada, if 10,000 Gereformeerde and Christelijk Gereformeerde families flowed into our churches?" - And also: "Would our churches be eager to sponsor our relatives from overseas virtually assured of the fact that their spirituality is much different than ours?"

Mr. Knight, the people that want to immigrate are **not** those relatives that come to visit their families in Canada and say: "You are 25 years behind, this is old-fashioned and that is stupid, etc." But the people that want to immigrate are the people that are **not pleased** with the things that are happening in the Dutch churches. Often these Dutch families have visited Canada and tasted the atmosphere in the C.R.C. These families want to leave Holland **because** of the situation there in the churches and would be very thankful to become part of the C.R.C. family.

Then the next point that you mention about why not to sponsor Dutch families: "It would ensure the ethnic identity within the Canadian cultural mosaic." and "Dutch language worship services could continue for yet another generation." I can assure you that the English language is hardly any problem for anybody in Holland. Most people speak or at least understand it very well.

We can also look at the positive side of getting families from Holland in our C.R.C. community. I will use our family as an example.

1. We can be thankful to be part of the C.R.C. community and for the things that happen: Things that many people here in the community take for granted. I think that it is our duty to show people how thankful we are and also to show them that there are many things they should not take for granted.

2. Because we are new immigrants, we live in close contact still with relatives in Holland, by letters, phone calls, visits etc. We write them about the things that happen here in the church, we send articles from The Banner and Calvinist Contact to people, for example, to our former minister in Holland, and he is very pleased with them.

3. Sometimes we feel that we have to be a bridge between the people in Holland and in Canada. Here, we explain that many people in Holland do not agree with what is happening in the churches, and that we have to pray for them and especially for those that feel lost in the church. We also have to pray for, and encourage those people that have the courage to stand up and say: "We have to go a different way" - Those are the people that started Project '82 or those that are planning a new Christian university. That also happens in Holland.

And to the people in Holland we write about the situation here, in the schools, in the churches, and in the community at large. This resulted in Dutch relatives sponsoring the Christian high school here in Breslau.

4. This past summer we had a friend of our son over from Holland. Our son (17) was a little nervous of course. He was afraid that his friend might think, young people here were old-fashioned. But the opposite was true, his friend enjoyed the young people here very much and wants to keep in contact with them.

Also this summer my son met a girl from Holland at the Young People's convention. She was here in Canada for three weeks and went to the convention with relatives. At one point she started crying, and said: "Why don't we have this in Holland for young people?"

I can go on telling you stories like these. What I am trying to say is: Christian Reformed Church people in Canada should not be afraid to accept Dutch families into their communities. God has a plan for all of us, and for some Dutch families, that means immigrating - now. Why? - who knows, maybe: to witness in letters, phonecalls and visits to their relatives in Holland.

Mrs. Marguerite Ridder,
Guelph, Ont.

Poetry on the fridge

Dear Sir:
The mailman has just brought me the Calvinist Contact of October 8, 1982 and as usual I skim the pages before sitting down this evening to read it more thoroughly.

The poems by Christine Farenhorst Praamsma, however, I read right away. She is a gifted poet and I have clipped her poems out and stuck them on my 'fridge, where, alas, they do not last too long.

I would love to see her work published in the form of a small book. I for one will be sure to buy a copy and more to give away.

Joyce Geleynse,
Winchester, Ont.

Salem evening appreciated

Dear Sir:
Last Wednesday evening the Christian Reformed Church here in Niagara Falls had the opportunity to come together for a Salem Evening with Herman DeJong.

After reading the article in C.C. on Mr. DeJong and these Salem evenings, I wasn't quite sure what to expect. I was in for a pleasant surprise.

Mr. DeJong is quite at ease in front of an audience, and his poetry has a special way of conveying his (and our) different feelings and emotions. He also told us of his work with Salem and shared with us the love he and Dr. Kirk (who was also with us) have for the work of Salem.

As an evening of reflection, joy and fellowship, I heartily recommend them. A few words of caution: if you do not enjoy singing, stay home. But then, doesn't everybody enjoy singing?

Rick Meloen,
Niagara Falls, Ont.

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• this group is ideal for those who want to spend a few weeks in Holland on the return. Of course, you are on your own in Holland.

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Church

Pastoral Pondering

An open door policy for church council meetings

We would frown upon any suggestion that our church council meetings have something secretive about them. We know and recognize that each council is a body of church members elected by the members of the church under the guidance of the Holy Spirit. Members of such councils are called to do the business of the church. Basically there is nothing secretive about such business. However, many council members would be surprised and perhaps even annoyed if "ordinary" church members would sit in at any of their meetings. Nevertheless, I suggest that our council meetings should be open to every member of the church to which such a council belongs.

Up to now the practice has generally been that, at least unofficially, non-council members were unwelcome at any of the council meetings. In case someone has to present some business to council, he or she can state his or her case and be politely dismissed.

There is nothing secretive about church council meetings. I would suggest that members do not only have the right to attend such meetings but ought to be invited if they show an interest in the proceedings.

To be sure, attendance of non-council members to the meetings of council should not interfere with the work of council. There should not be any involvement for example, in discussions or voting. We must recognize that only council members are chosen to do the work of council.

Furthermore, executive sessions may be called for at council meetings. But this would not be any different from sessions at classis or synodical meetings. Perhaps someone may object that it's impractical, that too much of the work is not for public notice.

True, we might need extra chairs and after a while the attendance would no doubt, drop. Perhaps no one in church is all that much interested in church council meetings. But the policy of open council meetings would do at least one good thing. It would remove any suspicion that the council members are secretly brewing some strange stews. Perhaps it might even be beneficial for the good order of meetings.

Rev. C.T. Fennema in "The Bridge," newsletter of the Edmonton Chr. Ref. Churches

Down with procrastination

Procrastinators, summer is over. Remember all the things you were going to do? These were the months in which you would have a bit more time for visiting a few people that you should have visited all winter. Still you haven't been there. You were procrastinating again. When you think of all that time gone by you get frustrated. Why don't you just get things done and over with? Indeed, why don't you get going and do it and have a good feeling that you finished too!

Procrastinators, have you already informed your youth elder that you are going to attend a college or university even if you don't know yet where you will be going to live? Young people, have you already written down that little piece you were supposed to write for the anniversary book? You kept on postponing it, but there are absolute deadlines, you know.

Procrastinators, have you still not made up your mind as to whether you should attend a confession class this time? What do you know about the Lord's deadline for you?

Procrastinators, have you still not gone and seen your brother? When the minister preached about it, you said to yourself: "Yes, I should go." Still you didn't do it and the nagging trouble continues. Have you already done something about raising your share in contributions for the budget? You have known it from the beginning of the year that the average contribution ought to be $915.00 per year, or $17.60 per week, or $76.25 per month, and you still haven't come near it. Is your income really that much below average?

Procrastinators, have you still not made that phone call, written that letter you promised? Have you still hardly set a few steps on the way of a new life? Remember that "the kingdom of heaven shall be compared to ten maidens who took their lamps and went to meet the bride-groom. Five of them were foolish, and five were wise." Five of them were foolish procrastinators. Yes, the Lord does have a deadline.

Pastor Lammert Siofstra,
Immanuel Chr. Ref. Church,
Simcoe, ON

Kildonan offers "church school" for all ages

We are planning church school again for this fall. There will be classes for all ages before the service and there will be Sunday school classes for small children during the service. In the meanwhile, perhaps you and yours could spend some time reflecting on whether or not church school is for you. During the last decade or so, Sunday schools all over North America have been in steady decline. Now only half as many attend as used to. Nevertheless, strong churches and strong church schools have usually gone hand in hand in NA. The decline of Church schools is not a good thing. Perhaps you can benefit from church school, and church school from you. In any case, what activities are you planning for spiritual growth for this coming year?

Kildonan Chr. Ref. Church,
Winnipeg, MB

Shortage of decisions at age of confession

Having examined together the large list of young people of various ages, we discovered a significant number in the 18-years-and-up age group who are no longer participating in a church school program and are not now enrolled in a pastors' class. Some have made profession of faith, others have not. We want to encourage our young people to enroll in a midweekly pastor's class and also we would like to clear up some confusion in this area.

Some think that only those who will be making profession of faith can participate. Not so! Classes are open to all who want to know more about the Christian faith. We praise God if your increase in knowledge leads to accepting him as your Saviour.

Some think that you have to be 18 or over. Again, not so! If you are 16 and wish to profess the Lord as your Saviour, please, come.

First Chr. Ref. Church,
Victoria, BC

Albertans petition for Sunday observance

We need your help! For more than two years the Association (People for Sunday Association of Canada) has been trying to impress the Hon. Neil Crawford of the need for Sunday legislation in Alberta. During this time the Association has:

- Submitted two briefs on this subject to all members of the legislature;
- Directed continuing correspondence to all M.L.A.'s;
- Given support to hoc committees in Calgary and Edmonton;
- Had meetings in Edmonton on two separate occasions with the Hon. Neil Crawford and members of his ministry.

The Association is anxious to make a representation either before the fall session or the calling of an election. Please sign the petition on the table in the lobby today! There is urgency in this situation but, with full support of all Alberta congregations, we are satisfied that the government will finally recognize that action is necessary.

Emmanuel Chr. Ref. Church,
Calgary, AB

Focus on the Canons of Dordt

Consistory believes it should be profitable for us to consider together the Canons of Dordt, one of our often neglected confessional standards. It was decided that a series of sermons dealing with the scriptural topic of divine election will be part of that consideration. We hope to begin with that soon. We ask, therefore, that everyone read the "First Head of Doctrine" this week. Perhaps it will be helpful to do so as part of our family and/or personal devotions. Please cooperate in this way since it would be quite time consuming to read all this material during our Sunday worship services.

Emmanuel Chr. Ref. Church,
Calgary, AB

"Women deacons" under discussion

The First Christian Reformed Church of Toronto is wrestling with the issue of women in the deaconate. A report on the pros and cons were presented to the congregation, and by means of a ballot the members were asked to respond. In view of this study nominations were postponed, but the consistory promised to make its decision during the month of October.

In **Link** *of the Toronto area Chr. Ref. Churches*

Modern research supports use of peppermints

Somewhere recently we found the following little write-up about peppermints. We'll pass it along for your information.

"Those Peppermints". Recently, the Denver Symphony Orchestra got upset over all the coughing by the audience during a concert. So they commissioned a study on why people cough. The report concluded that in large gatherings, people cough because others are coughing. It is a chain reaction type of event. The proposed solution: stop the first ones from coughing. The Board of the Orchestra contacted a manufacturer of cough drops and asked them to set up a booth for free cough drops at the entrance to the auditorium. The manufacturer complied. Since that time, there has been no more coughing in Denver. The only sound heard is that of applause!"

This story makes one reflect on the tradition of handing out peppermints during the church service. Perhaps the idea is not so bad after all. Perhaps our forefathers (mothers) were better at public relations (and keeping the kids quiet) than we had imagined!

Grace Chr. Ref. Church,
Chatham, ON

Church News

Christian Reformed Church

Called

— to Calvary, Ottawa, Ont., Rev. H. Praamsma of Edmonton (Maranatha), Alta.

Accepted

— to Kitchener, Ont., Rev. Jacob Kuntz of St. Catharines (Covenant), Ont.

Declined

— to Maranatha, Edmonton, Alta., Rev. H. Katerberg of Wellandport, Ont.

— to Guelph, Ont., Rev. Henry Eshuis of Woodstock (Maranatha), Ont.

Address change

Smithers, BC, Mr. H. Bakker, clerk, P.O. Box 2257, Smithers, BC. Tel: (604) 847-2369.

Trinity of Abbotsford, BC, Mr. John Dykstra, clerk, 32865 Ashley Way, Abbotsford, BC V2S 5W3. Tel: (604) 853-5354.

St. Albert, Alta., Mr. Art Degner, clerk; 14 Lawrence Crescent., St. Albert, Alta. T8N 1T1. Tel: (403) 459-6396.

Classis Chatham

Classis Chatham will meet in regular session on January 25, 1983, at 9:30 a.m. in Strathroy East CRC. Materials for the agenda must be submitted to the stated clerk by December 10, 1982.

Dirk Miedema, SC

IHM - Instant Help for Mission Churches

On August 22, the Rev. Earl Marlink was installed into office as an Interim Home Missionary (IHM - West) for Fort McMurray, Alberta, during a service held in the Sacramento Chr. Ref. Church in California. He is one of the two Christian Reformed pastors assigned by the home missions board to assist mission churches until the next regular missionary arrives. The usual period of interim service in a Home Missions church by an IHM will be about 4-6 months depending on the need of the congregation. The other IHM pastor, Rev. William Vander Hoven, and his wife, Thelma, are on an assignment to a nucleus of members in Atlanta, Georgia.

Classicial home missions committees and the Board of Home Missions see the service of the IHM as helping to fill a critical gap in the nurture of newly planted churches at a very tender phase of their growth when they are most susceptible to erosion of their ministry vision. Home Missions' personnel secretary and regional home missionary regularly serve as vacancy consultants to the vacant home missions fields. Now the IHM will develop specific skills to serve as vacancy pastor to these congregations.

Community Report

Salem Sunday approaching

November 21 of this year is Salem Sunday. It is then that many of the churches that go under the broad nomination "Reformed" hold a special collection for Salem. The proceeds, according to Herman De Jong, Development Director, go to the general budget. "As a result, many more people can be helped."

Below, Dr. Moncrieff provides the reader with an overview of Salem.

Outpatient counselling

For over twenty years now Salem has been trying to develop a service focussed on the deepest of personal needs, a loving extension of Christian concern to those Christians needing to improve their personal capabilities and opportunities for loving the Lord better.

At first it was thought that a mental hospital would be the program for Salem to establish. After years of effort it became clear that the Lord wanted other services for Salem. Outpatient counselling was offered. Preventive programs were developed. Then concern was added for people doing well with their lives who wanted to do even better.

So Salem has become an organization helping people get the most from their God given talents and callings. Now in two full-time offices (one in Toronto, the other in St. Catharines) and in a growing number of part-time offices, Salem counsellors are bringing the fruits of Christian counselling into the lives of hundreds of people each year.

New staff

In order to extend Salem's services as the Lord seems to be calling us to do, we are adding two more counsellors to our staff this fall.

Brian Cunnington comes to Salem with experience as a minister and a counsellor working for the North York Board of Education for eight years. He will be focussing his efforts on expanding Salem's services to the East of Toronto. His deep faith, quality knowledge, personal charisma and broad experience will, we hope, make it possible for the Lord to use Salem more effectively than ever.

Mary Causton is being added to our staff as a counsellor in training. She presently has a Bachelors degree in social work and a wide variety of appropriate experience. Her commitment and desire to grow in her knowledge of Christian counselling made her an ideal person for Salem to help even as she helps Salem. We trust that the Lord will bless many people, helping them improve their lives and resolve their problems through Mary.

Fellowship fund

Salem obviously needs an adequate income. While searching for ways of achieving what we need to continue doing the Lord's work effectively, we were given a suggestion by Jack Gehrels and Peter Zwart of the Executive of the All Ontario Diaconal Conference.

Their idea, simply, is to calculate our income from donations, subtract it from our budgeted need, and divide the remainder in fees charged directly to those persons using Salem's services. Thus, the fees charged would balance our budget. At the present time we calculate that a fee of $35 per hour of service would balance this year's budget.

Peter and Jack foresaw that not everyone would be able to pay the suggested fee. So they further suggested that we establish a fund, which we are calling our Fellowship Fund, to help people who are unable to pay the full fee. Thus, those who donate to the Fellowship Fund will know exactly where their money is going - to help a real brother or sister in need.

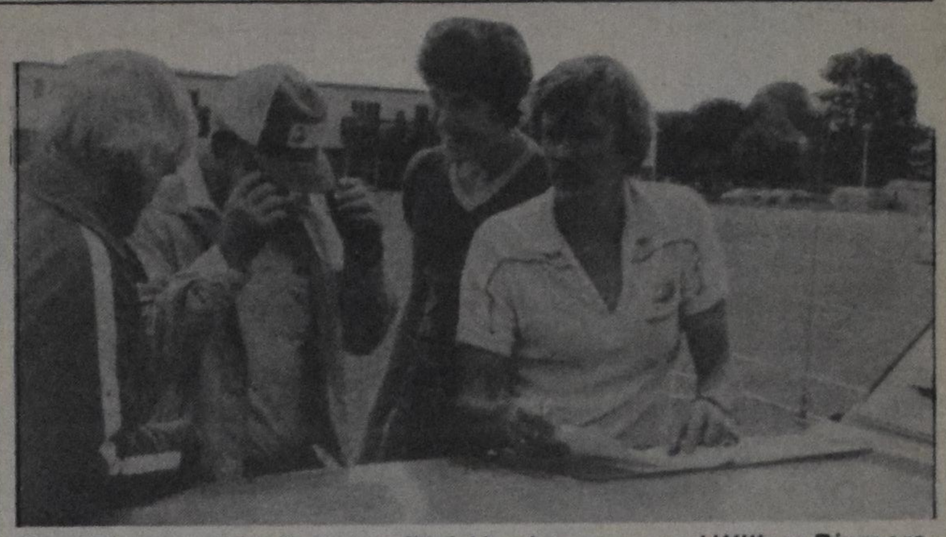
We have implemented this suggestion for a few months now and the initial results are very encouraging.

Personal development

Learning to see well is (for the new-born) a rather quick accomplishment. Learning to love well, however, takes most of us a life time. Learning to love well is the fruit of "working out" our salvation. And even with a life time some people succeed better than others.

When someone comes to Salem for counselling they may think of themselves as having a marriage problem or a family problem or some other kind of personal problem. Their coming for counselling, however, says that they know some place deep down in their hearts that this "problem" is slowing down their progress in learning Christian love. Thus they are taking advantage of the gift of counselling which the Spirit gives to some people. A wise move! And thus they are doing what they can to improve the abilities they have which are necessary for fulfilling the great commandment. A holy move!

Donald W. Moncrieff, Ph.D.



Pete Biemers, Elke Reitsma, Rick Van Leeuwen and Willem Biemers check the tournament schedule and plot strategy

"Kaatsen" round up

The 1982 "Kaatsen" season ended in exciting fashion as Ray Tuinhof proved to all of those competing that his late season rush was no fluke. After a mediocre first half, he turned the season around by winning some major tournaments enroute to taking the points total trophy at the end of the season in Chatham.

At mid-season, a dozen players were within striking distance of the points total championship, and any one of these had ample opportunity to leap ahead of the pack. But only a few were successful. When points leader Mint Klynstra dropped out of the race at the end of August, the stage was set for two old rivals to battle head to head until the final day. Elke Reitsma took charge at the Oakville tournament despite the rain and strong winds to win the King's prize and first place along with rookie sensations John Wynsma and Rick van Leeuwen. His rival, Ray Tuinhof could only manage a third in that tournament.

Ray Tuinhof returned to form in the **Eendracht** tournament in Stoney Creek on Labour day, as he utilized the strong pitching and knowledge of the veteran, Ray Nydam, and the defensive skills of newcomer, Anton Wierda, to take first place. Both Ray Nydam and Anton Wierda improved dramatically over the second half of the season and could have joined the leaders if the season had been longer. As Ray Tuinhof and his team won first place honours, with Mr. Tuinhof winning the King's Trophy, Elke Reitsma stayed with him in the standings by finishing second in the **Eendracht** tournament with his teammates, the straight serving Martin Talsma and the speedy Rob Roorda.

Entering the final day of competition in Chatham, Ray Tuinhof, Elke Reitsma and rookie-of-the-year, Perry Van Wanrooy, were all tied for the lead with twenty points each. Other points trophy threats in the competition were the consistent but temperamental John vander Werf, his father, Peter vander Werf, Martin Talsma and Chatham native, Willem Biemers. Ray Tuinhof, however, had a few advantages. He had, as his partners, young Rick Nydam, who never loses in Chatham, and Andy DeBoer, who is as adept with his "Kaats" glove as he is with his tongue.

Ray Tuinhof's team met Elke Reitsma's team in the second round; an elimination round. As the day ended, Ray had taken first place and the King's Trophy. His team narrowly edged out the team of Willem Beimers, Rob Roorda and Frank Deelstra. Perry Van Wanrooy, meanwhile, finished third with comic Tsjitse Bouma and John Plat.

John Abma is Secretary of the Ontario Kaatsen Federation

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News

The Press and the Pulpit

Carl D. Tuyl

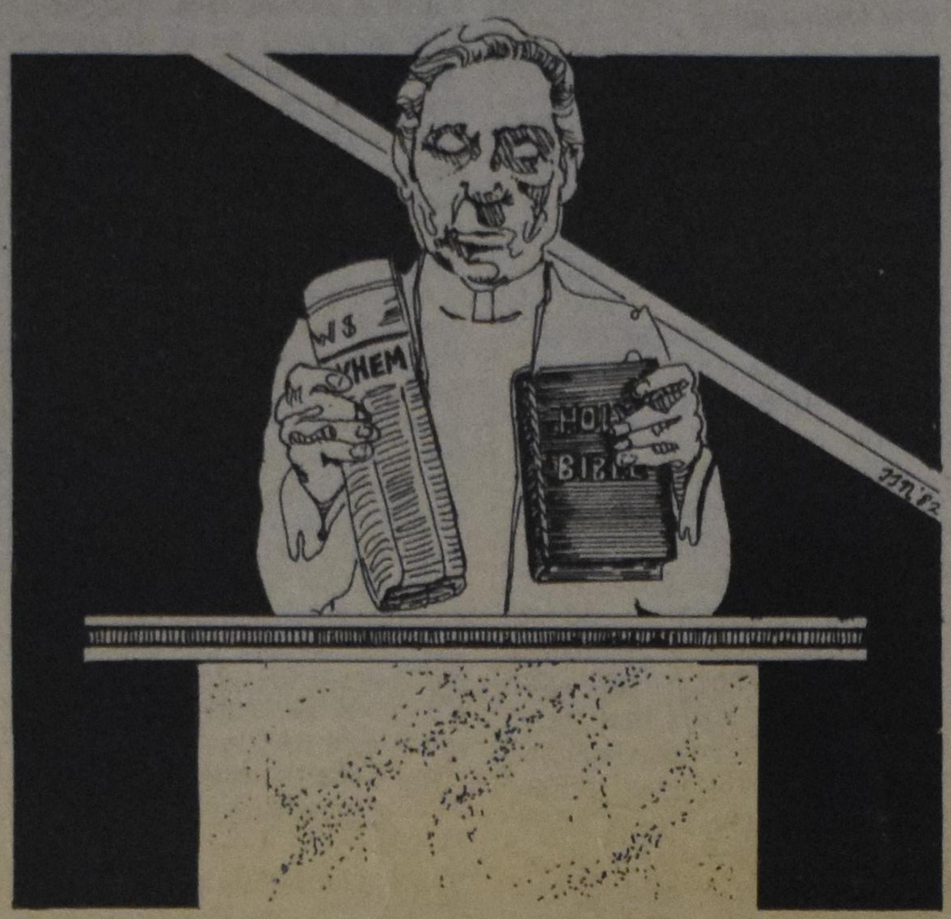
The very title of this article may, I suspect, be met with a certain amount of resistance among faithful worshippers. Many believers prefer to worship in abstraction from the current events of the time, and voice that preference in unmistakable terms. To suggest that there might be an interaction between the press and the pulpit, is for them a sacrilege. It's like saying there is fellowship between light and darkness, or accord between Christ and Belial. Why do many serious Christians insist that preaching should not touch on economics or politics?

Three concerns

The first reason, always mentioned with great priority and emphasis, is that the Gospel asks for a personal relationship between the individual and Jesus Christ as Lord and Saviour. Those who emphasize this component of the biblical message are apt to apply to any homily that even slightly exceeds or transcends the border of that single concern, the familiar epithet "stones for bread." Believers in this frame of mind want to be assured of their personal share in God's saving grace, a desire often accompanied by the wish to be affirmed again in the knowledge that God's wrath still rests on those who fail to come to a personal conversion. As soon as the sermon goes beyond personal application these people feel somewhat betrayed and neglected, and more often than not begin to wave the red flag of "liberalism," suspecting that the preacher has forsaken the faith of the fathers.

There are others who would express as basis for their preference for preaching in abstraction the fact that they worship precisely to escape from the crushing burden of the depressive character of the news. One day in the week they want to hear good tidings, to relieve their anxiety about the bad news which they had read in the paper, heard on the radio, or seen on television. They are heavy laden, and long for rest, rather than to be involved again in the events of the time.

A third category of worshippers who would resist the suggestion that interaction between the press and the pulpit might be necessary, are those who take solace solely from the liturgy of the church. They only want to hear the old familiar sounds, see the familiar vestments and ritual, be assured again that Christendom is still part of Western civilization. Their requirements go beyond understanding, and they derive their assurance purely from nonverbal liturgy. The sounds of the organ, the quietly spoken Our Father, and the sight of a robed officiator are for them the environmental conditions for silent and private communications with God Almighty. They would resist being involved in current events.



Legitimate concerns

We must take note of the fact that there are legitimate components in the concerns of these worshippers. The Gospel does insist on a very personal relationship between the individual believer and his Lord; the news indeed has the tendency to batter one into a state of shock; the formal liturgy of the church has indeed an assuring quality to it, and liturgy in that sense must be conducive to the experience of God's presence.

Impatience and lack of appreciation for these concerns is not the mark of a true pastoral attitude. The saying which I have heard and which aims to ridicule these concerns: "the church is called to be fisher of men, and not keeper of the aquarium" represents a truncated view of the church's task and calling. "Tend my sheep," Jesus commanded Peter, which, if one is not too bashful about changing metaphors, would indicate that "keeping of the aquarium" is an important part of the church's task.

A wholistic view

It is certainly not my intention to demonstrate that the earlier cited arguments against interaction between the press and the pulpit rest on totally fallacious biblical interpretation. My point is rather that they do not represent a wholistic view of either men or the Bible. They are meant to limit to personal spiritual concerns, that which with a somewhat faddish expression used to be called the full-orbed Gospel. Preferring to use the terminology of the apostles, I say that these concerns, understandable as they are, express an unwillingness to be open to the whole counsel of God.

The Gospel does not want to address us partly. It does not direct itself to part of our being, and it does not exclude from its claim certain aspects of our humanity. It addresses us as total human beings, not excluding the socio-economic and political aspect of our existence.

Whoever reads the press even superficially is struck by the prevalent labour unrest in much of the world. Headlines call our attention to wage policies, and employer-employee relationships. Yet, whoever thinks that such problematic discussions are exclusively in the domain of the fifth estate has not read the Bible very well. The Old Testament as well as the apostles speak and teach about political responsibilities. They do concern themselves with labour relationships. They do not consider matters of wage-policy beneath a supposed spiritual dignity. The Bible speaks about these matters openly, explicitly, unashamedly, and above all in the name of the Lord Jesus Christ. What we often fail to see is that the Bible speaks about these matters in reference to contemporaneous events and circumstances. The Lord himself did not regard the catastrophe of the collapse of the tower of Siloam to be beyond the scope of his preaching, but interacting with that current event of his time, he used it as an occasion to point out the necessity for universal repentance.

We must not lose ourselves, however, in particulars, but consider that the whole visible history of salvation unfolds encapsulated in human history. The drama of God's salvation is not a tableau exhibited off-stage from the development of human history. It emerges within the socio-economic and political patterns of the time. To separate the saving work of God from the developments and the events which take place in time, constitutes an act of dissociation which renders both incomprehensible. God acts in time. The riders of the apocalypse gallop through the pages of our papers, and make their appearance on our television screens.

God speaks in the events of time. As the report of these events reverberate around the world in the media, the Christian hears, or ought to hear, the echo of that earlier exclamation: "the kingdom of God is at hand; repent and believe in the gospel." The very point which I want to make is that Jesus places the call to faithfulness, to endurance, and to watchfulness, definitely in the context of the events of the time. The call to unwavering loyal discipleship is inseparably coupled with, and linked to historical developments.

To neglect then in the preaching, the unfolding of history as it presents itself in the media, is an act of disobedience to the Bible. At the same time to neglect the individual need for assurance and encouragement is likewise unfaithfulness to the apostolic duty to "tend the sheep." The call for personal repentance, is set, however, in the context of historical happenings which underscore its necessity. The assurance of personally sharing in the grace of God is issued, not against the background, but as part and parcel of all things in which we are declared to be more than conquerors.

The Christian is not to be of the world, but neither is he to be so far removed from it that its destiny is of no concern to him. The God, who loved this world so much that he gave his only Son, is concerned with its future destiny. He leads its history to the total renewal begun already in Jesus Christ, and he has determined in his wisdom that the events in this world should be audible and visible signs of the approaching of his kingdom. Whoever turns a deaf ear to the sound of the coming footsteps of Jesus Christ misses a lot of personal assurance, and what is more important, wants to be wiser than God himself.

The pulpit may confidently interpret the signs of the time within the framework of the biblical message: the kingdom of God is at hand, repent and believe the gospel!

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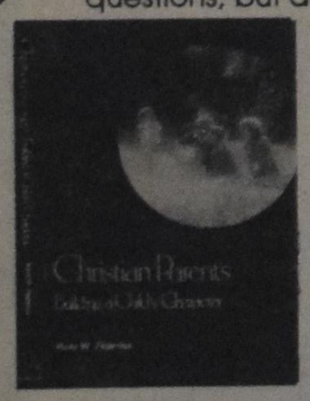

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Children

Oh, for a dike! - part 7

Betty Nieuwstraten

War on the playground

"Lovely work, Cory!" Mother had written under the lines along with her signature. Mr. Haystack had said nothing about it and only placed a check mark beside the problems. Cory had found a friend, though. Nellie had said, "I like you," and she happened to like Nellie, too. Too bad Nellie lived so far away from her; too far to play together after school. But it did make the school days happier.

She had almost forgotten about her plan to search for a dike that Saturday afternoon. It was a pleasant, sunny morning - they didn't need jackets or sweaters as they chatted happily along on their way to school. Close to school a girl suddenly dashed toward Cory, slapped her hard on the bare arm and said, "Hi, country punk," then ran away as fast as she could. At the playground it was repeated and other children joined in the "fun." The schoolground turned into a battlefield, Nellie fighting on the side of the "country punks". Some children had gone in to alarm the teachers and the headmaster's whistle brought an end to the fight. The children lined up and went inside.

Cory was shaking and almost in tears when she got into her classroom. She had not reached her desk yet when she was hit again, in the face and on her arms. Losing all self control, she jumped at the girl, pushed her face down on the desk with one hand, rammed her on the back with the other; then with both hands, in raving fury, crying while she hit until she was pulled away from her victim by two strong arms. She was pushed through the aisle to the front and shoved in the corner behind the easel board. Too shaky to stand, she let herself slide down, utterly exhausted, while Mr. Haystack got some water for the girl who had caused the turmoil and allowed her to go and wash her face. It was very quiet in the class while Mr. Haystack wrote on the board with large letters, "Better a man who controls his temper than one who takes a city."

"Read it together, class." When the class had chanted it together the teacher asked one boy to explain the proverb. When he was sure that the statement was well understood by all he said, "There's one person here who needs to memorize this verse and then act as it says. Come here, Cory, and read that," he ordered.

Painfully she rose to her feet and, leaning against the front desk she read, "Better a man ...."

At that moment the headmaster stepped in. He looked from the class to Cory to the board and read out loud what Cory had begun to read.

"You may go to your place, Cory," he said, and turning to Mr. Haystack, "When you have given your class their seatwork, come to see me in the office, Mr. Haystack. We must discuss a serious matter, I have made arrangements for supervision of this class."

The class worked quietly under the watchful eyes of a student teacher. Cory found it difficult to concentrate on her arithmetic problems. The scratches and bruises received in the fight that morning bothered her terribly and she was so tired.

When shortly before morning recess Mr. Haystack returned to the room, he walked quietly down to Cory's desk, put his hand on her shoulder and whispered in her ear, "Cory, the headmaster wants to see you. You may put away your things and go right now." Did she hear a *kind* tone in his voice, or ... or was it just a "Brutell trick"?

But she was too tired to give it much thought. Besides, she now had to face Mr. Mapley - would he understand? He hadn't seemed angry with her when he had come into class this morning. Yet, she couldn't help but be a bit frightened when she knocked at the headmaster's door which was opened for her at that very instant.

"Well, come in Cory, we'll finally have a chance to get to know each other a bit better, eh? You don't look quite as pretty as you did when you came in Monday morning. My, what a terrible welcome these children have given you. Have you seen yourself, Cory, since school started this morning?"

Cory shook her head and Mr. Mapley took her by the hand and led her to the door mirror in the staff room.

"What a sight," she thought, "what will Mom and Dad say?"

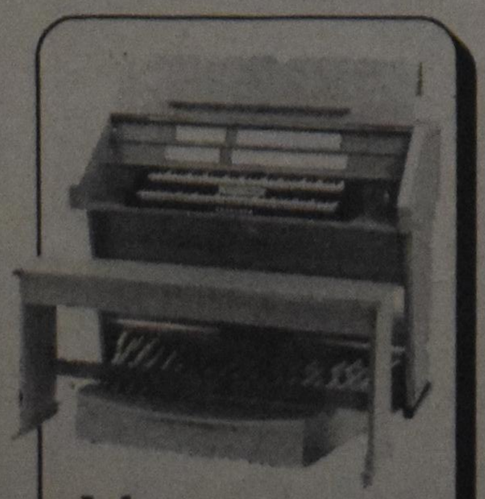
"Aren't you going to feel sorry for yourself?" Mr. Mapley asked, without expecting an answer.

"Cory," Mr. Mapley began when he had seated her over against him, "Cory, you're a big girl already, big enough to understand what I'm going to say now and I hope that you'll also be big enough to be able to forgive."

In surprise she looked at him more intently. The headmaster asked *her* to forgive?

"See, Cory, this fight wouldn't have had a chance to happen had there been a teacher on the playground. But, this morning there were three student teachers who needed to get acquainted and, therefore, all the teachers were in their classrooms. I'm very much ashamed about the behaviour of our children; this I must tell them this morning."

Continued next week



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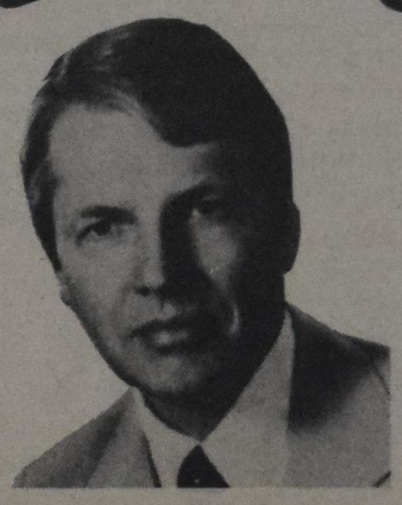

SPEAKER

DR. JOEL NEDERHOOD

of the Back to God Hour Radio Ministry & C.R.C. T.V.

Topic: "Changing our World"

****

Friday, November 12, 1982
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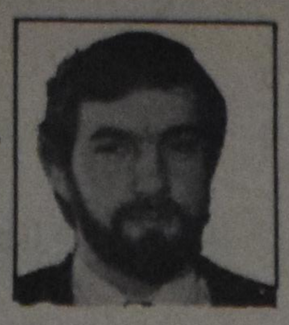
Chalkmarks

By Harry A. De Vries

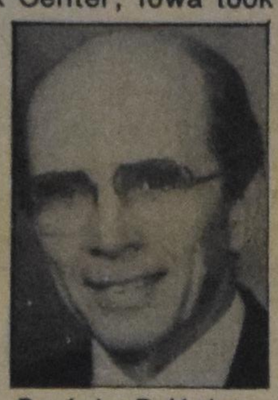


Ethnic name changes in school rosters

In its recent newsletter, "The Wheelbarrow," Sarnia Christian School reported a ten per cent increase in enrollment over last year. The list of new member families given in the newsletter is not totally made up of typically Dutch names. Listed among the Bergs, Hettingas and Wildschuts are the Clarks, Barjaks and the Letourneaus. Calvin Christian in Hamilton featured a similar list of names including the family names Dobler, Jaskiewics, San, and Schofield, as well as De Jonge and Kikkert. Some new family names were no doubt introduced through "cross-cultural" marriages, and some others through church affiliation. But a number of them are not from traditional "reformed" circles. New faces bring new ideas and possibly some new impetus for the cause of Christian education. One principal of an Ontario Christian school society with a ratio of at least 50 per cent non-Christian Reformed members, mentioned at the recent Ontario Christian Teachers' Convention that, were he given the choice, he would rather teach in a school with a "mixed membership" than in a school supported totally by members of a reformed denomination.

Dr. John B. Hulst is Dordt's new president

The inauguration of Dr. John B. Hulst as the second president of Dordt College in Sioux Center, Iowa took place Saturday, October 23rd, in the college chapel. A number of the college staff and trustees were involved in the ceremony. Dr. James De Jong, president elect of Calvin Seminary read the litany of inauguration. Hulst is the second president in the 25-year history of the college and has held the position since June 1st of this year. He takes on the role of president at a time when there is a trend toward vocational education, a predicted drop in enrollment, and a decrease in available funds, notes a college release. "I pray," said Hulst, "that God will enable me to reflect in my time of service an awareness of and a concern to fulfill ... (my) God-given responsibility."



Dr. John B. Hulst

A local church stresses communal obligation

Most of the (Dutch) reformed churches in Canada support the Christian school movement actively, and so much so, as most of us know, that wherever possible each reformed denomination has established its own brand of Christian education. The Christian Reformed Church states in its church order that "the consistory shall diligently encourage the members of the congregation to establish and maintain good Christian schools, and shall urge parents to have their children instructed in these schools according to the demands of the covenant." The Christian Reformed Church in Vernon, BC followed that directive earlier this year by advising its church members somewhat more specifically on the matter. All church members noted a Vernon church bulletin, "have a responsibility before the Lord to do all within ... (their) power to provide Christian education for all the members' children," even though the primary responsibility lies with the parents. Church members who are at odds with the existing school board are requested out of "duty" to their "brothers and sisters in Christ to do all in their power" to help the board or staff. And, failing in such efforts in a loving and patient manner, parents are asked to provide Christian education in another Christian educational facility, perhaps even in the establishing of another Christian school that will be in agreement with their views. But, advised the church bulletin, members are cautioned not to be judgmental of one another in the matter. And anyone who cannot really afford Christian education for their children should, by all means, send them, and "allow ... (their) brothers and sisters in Christ to share the cost."

Institut Farel enjoyed developments

The Institut Farel in Sainte Foy, Quebec has not officially been incorporated as a non-profit organization in Quebec and has received permission of the Quebec government to present itself as a private educational institution. An update of the Institut's brief history by Rev. Martin Geleynse, Coordinator of the seminary, is given in the following article which was presented as an address during the official opening ceremony in Quebec City on October 3.

When can one say that one is ready to present himself to the public as a faculty of reformed theology in Quebec? With our incorporation, we are on the way!

However, we have not yet been recognized by the government, nor by the universities and seminaries of Quebec as an institution for theological studies, which means that our students can not yet obtain a loan or a scholarship from the government and that there is not yet the possibility to exchange credits with other institutions. So we are still a long way from being established as a theological faculty.

However, the reformed theological faculty of Aix-en-Provence in France has given us permission to say that we are affiliated with them, which means that our diplomas and certificates will be issued under their authority. What is more, the theological library of Laval University is available to our students and the dean of the theological faculty has received us warmly and was happy to serve us with his advice. And, the executive secretary of the Coordinating Committee for Theological Education in Canada has promised to support us. So, we are on the way!

We do not yet have the financial structure necessary for the appointment of fulltime professors, and we do not yet have a solid financial basis upon which we can build a real, theological faculty.

So, are we really ready to present ourselves to the public and to you who have come here today, as the Faculty of Reformed Theology of Quebec? For as you can see, there are many essential factors that are still missing.

And yet, how long can one wait to give praise to the Lord for all the great things he has done? How long can one wait to proclaim the great deeds of God before all those who are willing to lend us an ear?

The Reformed Evangelical Alliance (A.R.E.) which was formed in the fall of 1978, had, among other goals, as an objective the establishment of a theological faculty. Four years have now passed since we took that decision and the Lord has directed and guided us in an exciting and wonderful way.

It was summer 1979 when David Craig began his courses in dogmatics and church history in answer to the request from the students. Daniel Racine and John Miller have added their courses of Old Testament Hebrew, New Testament Greek and ethics. In January, 1982, it was my turn to start as coordinator of the Institut and we could add practical theology courses to our program.

The list of students at Farel now consists of 32 names; 17 students are at this time attending the courses.

The objectives of the Institut Farel are the following:

- To train pastors for francophone churches in a spiritual, academic, personal and professional sense.
- To educate members of the francophone churches in the areas of Bible knowledge and knowledge of the church, so that they may be able to serve as elders, deacons, and Sunday school teachers.
- To help the students in their effort to gain a biblical and reformed world and life view and to integrate this world and life view with their personal, social and professional lives.
- To offer missionary training, in a cross-cultural and a theological sense, for those who have committed themselves to service in mission to francophone people all over the world.

It is perhaps necessary to underline the fact that we do not intend to begin another Bible school since there are several of these already in existence and we do not want to duplicate or compete with efforts that have already been put into motion by other organizations. It is academic training on the university level which we have in mind. We are deeply grateful to have obtained the active support of a number of theological scholars well-known in the evangelical world, speakers at this convocation such as Dr. Roger Nicole, who is our speaker; Dr. Marten Woudstra who gave a course in the prophecy of the Old Testament this past summer; Dr. Philip E. Hughes of Westminster Seminary in Philadelphia who will present a weekend conference in January, the 23rd and 24th of this winter, on exegetical problems in the Epistle to the Hebrews; Dr. W. Stanford Reid of the University of Guelph who will present in October, 1983, a similar conference on the reformed world and life view.

For next summer we have obtained the services of Dr. Gerald Bray of Oak Hill College in England, who is an expert in patristic theology; and of Dr. Jean Claude Margot of the International Bible Society, who will be coming from Switzerland to give us a course on problems concerning Bible translation.

So, you can see that we are on the way, thanks to the leading of the Lord. But there is still much to be done and many prayers to be offered. We invite you to join us, you who are of the same conviction as we are to share with us the marvelous wonders God has done in this task; to be devoted to the francophone church and to the well-being of this beautiful land.

Farel featured Nicole

Jean Groenenberg

The convocation at Institute Farel on October 3rd was a solemn but joyful occasion that constituted a dedication of the educational endeavour to God for his service. David Craig, Daniel Racine and Martin Geleynse, all teachers at the Institut who have participated in its growth, briefly outlined the Lord's blessings up to this point.

Dr. Roger Nicole, who is a professor of theology at Gordon-Conwell Theological Seminary in South Hamilton, Massachusetts, spoke to us about "The Irresistible Attraction of God's Word." He concluded with some references to Guillaume Farel, the French reformer after whom the seminary is named. Farel's coat of arms, which is the emblem for the Institut, states, "What do I want, other than that it (the Word of God) shines?"

Dr. Nicole could have found no better way to describe Institut Farel's purpose, which is to train pastors and lay members to teach the Word of God in francophone countries. Certainly the most efficient way to reach the people of Quebec with the Bible is to prepare young Quebecois to minister to their countrymen.

The day before the solemn assembly about thirty students and friends of Institut Farel listened to a lecture by Dr. Nicole. He spoke about the inerrancy of the Bible and pointed out how we can solve some of the difficulties found in apparent contradictions in the Bible. The students were especially delighted by Dr. Nicole's excellent usage of their mother tongue.

We thank the Lord for this joyful small beginning of a theological school. Only he knows how much it will have grown and blessed Quebec after twenty-five, fifty, one hundred years and beyond.

October 6, 1982.

Jean Groenenberg lives in Granby, Quebec

A conversation with radio's "old cynic"

Elbert van Donkersgoed

In a summer issue of our local newspaper, Gordon Green, Radio's "Old Cynic" wrote a column in which he was very critical of Christian Schools. He was reacting to local newspaper stories in which Christian schools were being identified by County Board of Education members as the cause for public school closings.

To quote Green: "Seems to me that the government committed a supreme folly when it allowed the establishment of such schools." He went on to argue that the children attending Christian schools are being robbed.

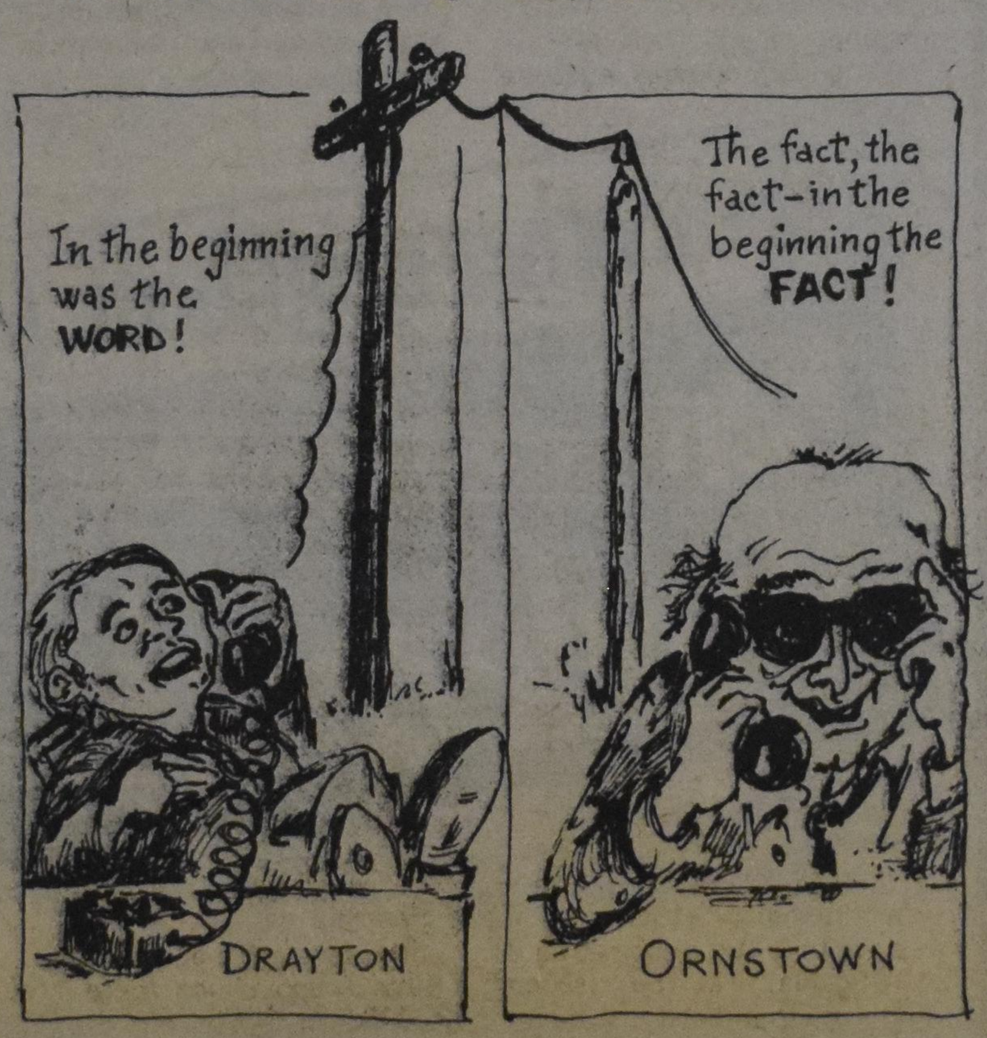
Green is well known in southwestern Ontario even though he has now 'retired' to a farm in Ornstown, Quebec. Some will remember him as a regular on area radio stations with his wry humour. In Toronto you can still hear him. Others will remember that he started his career as an elementary teacher at Kennilworth, 50 km west of Guelph. Some of us may have voted for him in 1964 when he ran with Pearson in the federal election. Very few remember that his parents were strict fundamentalists or that as a student in Ann Arbor, Michigan, he regularly attended a Reformed church.

As a youth I found Green's caustic comments thought-provoking. But today, although I'm an avid reader, I seldom read his weekly columns.

Green's summer column on Christian education was drawn to my attention by a friend who felt that his views should be challenged. But writing a letter to the editor did not appeal to me.

I called Gordon Green long distance in Ornstown, Quebec. We talked for three-quarters of an hour.

It was a cordial and even good-humoured discussion. If we didn't live so far apart we could become good coffee-drinking friends. We would enjoy sharing our thoughts. But! We would never agree on anything of any significance. Our outlooks on life are totally at opposite ends.



Green is a man of reason. I'm a man of faith.

Green is the perfect disciple of Kant who, 200 years ago, developed the philosophy that has separated religion from life and thus secularized our society.

For Green, to be human is to be reasonable. What he accepts as knowledge must be based on evidence. Here is a selection of his observations from our discussion:

"You (he meant me) are supposing that there are eternal verities."

"Organized religion is a damnable thing because it insists on a closed mind."

"Your faith is a faith in someone else's faith."

"We would still be burning at the stake if man had not become reasonable."

"It is much more important to wonder than to believe."

"It's a lot easier to believe than to think."

But Green had little to say when I posed a few simple questions. What makes a marriage? Is a marriage based on a legal (reasonable) document or on commitments to, faith in and love for another person?

What makes your grandson special to you? (We had shared some small talk about his activities on his farm). Family ties are not created by the mind. There is a deeper essence to each and every one of us.

As I see it, Gordon Green has reduced what it means to be human. He has done so by his own special kind of faith. He has a faith in reason and the ability of the human mind that I do not share.

When I examine myself, I must honestly admit that my will to do is often weaker than my ability to think of things to do. I know that the day will come when my mind begins to deteriorate. Will I then become less human as I become less reasonable?

I do not expect to change the "Old Cynic's" way of thinking. But he will not change mine either.

I'll choose a Christian education for my children. That education must include the essence of what Green seeks: education must train the mind to think. But faith in the mind and in reason is too shaky a foundation for life. If I did not give my children a firmer foundation for their lives, then I could be accused of robbing them. A good ability to think or reason is not guaranteed to each of us, nor are we likely to have it for all our days.

My faith can endure till my last breath and beyond.

Elbert van Donkersgoed is a Board member of Calvin Christian School in Drayton, Ontario

Baha'i (a)

Johan Tangelder

Sects and Cults

A few years ago, Hammid (not his real name) had a government job, a family, a comfortable house and his own homeland - Iran. Today, he lives in Singapore as an exile - separated from his wife and a newborn son he has never seen. His crime?

He is a Baha'i. Since the overthrow of the Shah, Baha'is have been harrassed and persecuted for their faith. Shrines have been destroyed, welfare centres taken over and even cemeteries confiscated. Though the largest religious minority in Iran, some 450,000 members, the Baha'is seem to have suffered most. Hammid testified: "Every night, revolutionary guards (vigilants loyal to the Muslim clergy) come and take a man or a woman or a child with them. Many of our women have been raped."

In August, 1980, Baha'is throughout the world protested the arrest of all nine members of Iran's National Spiritual Assembly who were accused of conspiring a coup against the government. None have been heard of since, and Baha'is fear that they have been executed. Under the Shah, the Baha'is fared well as the Shah had no great love for the Mullahs. The Baha'is even landed top civil-service jobs. After the revolution, the Muslim clergy took revenge.

Hammid told a reporter that he could have stayed in Iran only on the condition of converting to Islam and refunding his government salary from the previous 10 years. The third option was jail. "Once you go to jail, that's the end," he said, "and I would never convert to Islam. I would rather die a Baha'i than to convert." "It is ironic," says Dr. Sreeni, a Baha'i physician from Kuala Lumpur, "that the Baha'i faith has been recognized in most countries except for the place where it was founded."

I. Historical Background

Baha'i is a messianic faith that reveres May 23, 1844, as the Anniversary of the Declaration of the Bab. In that year a devout Persian, Mirza Ali Mohammad (1819-50), called himself the "Bab" ("Gate"). He was a member of a Muslim sect known as the Shaykris, who believed in "the imminent appearance of a Divine Messenger." Bab began to teach that God would soon "make manifest" a world teacher to unite men and women and nations in an age of peace. So the Bab became the John the Baptist figure of the Baha'i faith.

The Bab attracted so many followers that the Persian (Iranian) government felt threatened, and together with the Muslim clergy, decided to kill him. He was executed in Tabriz by a firing squad, twice as it turned out. The first time, the soldiers hit the ropes from which he was suspended and he dropped to the ground unhurt. The second time the Bab's body was riddled with bullets. More than 20,000 of his followers were massacred.

Among Bab's followers was a certain Mirza Husayn Ali (1817-92), a Persian nobleman born in Tehran. In 1863 he proclaimed that he was the great prophet Bab had prophesied to come. His name became Baha'u'llah (the Glory of God). He was no longer satisfied with the attempt to reform Islam from within. He preached and through him Islam was overcome and proclaimed a new world religion and the brotherhood of all mankind. Baha'u'llah's claim to be the latest prophet is at the heart of the Baha'i's conflict with Islam.

From the outset, Iran's strict Shi'ite Muslims considered Baha'i's teachings as heretical. Baha'u'llah was implicated falsely in an assassination plot against the king and jailed in a Tehran dungeon called "the Black Pit." Afterwards he was driven into exile, first to Baghdad, then Istanbul and finally Acre modern (Akko) in Palestine. He spent the rest of his life in relative freedom as he was allowed to roam Acre, Haifa, Mount Carmel area almost at will. For several years he even lived in a mansion, which remains as one of the Baha'i's world shrines today. Said Baha'u'llah: "Verily, verily, the most wretched prison has been converted into a Paradise of Eden." From Haifa he sent letters to the kings of the world pleading for the need of a league of nations and in this way come to world peace.

Baha'u'llah was a prolific writer. His books in English are: *The Hidden Words, the Seven Valleys and the Four Valleys, the Book of Certitude, Epistle to the Son of the Wolf, Prayers and Meditations*, and *Gleanings from the Writings of Baha'u'llah.* A selection of his writings is in the anthology called *Baha'i World Faith.*

Baha'u'llah was succeeded by his son Abdul-Baha (1844-1921), who was born on the date designated by his father as the time of the new dispensation. Abdul-Baha was a compassionate, impressive, able leader and of high moral character. He was called the "Father of the Poor." Prior to World War I (May, 1914) he called for international disarmament.

Feature

Neighbours for Ben Vandezande

Bert Witvoet

"Hello, my name is Sylvan Gerritsma and I live just down the street from you on Tecumseh."

"Oh yeah."

"I am going to vote for Ben Vandezande, even though he is my neighbour, in the next election in Grantham Ward and I would like you to support him too."

"Ben Vandezande, didn't he run the last time?"

"That's right. Here's a little pamphlet I would like you to read."

"Thank you. I voted for him the last time."

Everybody laughs and applauds. The little demonstration has come to an end.

There are about twenty volunteer campaign workers in one of the classrooms of the local Christian high school. Ben Vandezande, who is running for alderman in one of the St. Catharines, Ontario wards, is putting them through the ropes on how to campaign on his behalf.

"Dress casually," he advises. "Don't wear a suit. You are one of the neighbours, and you want to create an informal atmosphere."

Being a neighbour is, in fact, a main theme in Ben's campaign. His green lawn signs read: "Another neighbour for Ben Vandezande."

Neighbourhoods is what municipal elections and politics are about according to Vandezande. In his pamphlet he talks about ditching policies, downtown core, and housing.

"The concept of being a neighbour is important," says Ben, "because, one, municipal elections deal with such neighbourhood matters as street, property, zoning. You can build or separate people and neighbourhoods by how you make decisions.

"Secondly, the theme reflects my Christian approach based on love for neighbour. It's one thing to orient ourselves to the world; it's another to be aware of needs on our street."

Ben is not a newcomer to the scene. He was 4 years old when he left Holland with his parents. He grew up in Woodstock, Ontario. For the past thirteen years he has lived in St. Catharines and has been very active and visible in municipal matters.

Now, at age 35 he has earned his spurs. He is well known for his weekly column in the *St. Catharines Standard* (running for the past 11 years) for his editorship of *Channel*, a Christian community paper distributed to 12,000 homes in the St. Catharines area (9,000 in his ward alone), for his radio and television programs. His seeking a position on town council is certainly not a fly-by-night decision. It is the culmination of a purposeful and dedicated attempt at making the gospel relevant to a particular community.

This is the second time Ben is running for office. The first time he came in fourth in a field of four candidates. But his total of 2,036 votes was considered quite respectable for a first-time candidate (the highest result was a little over 3,000 votes). This time Ben's chances are very good. Along with one incumbent he is the only one with the advantage of having run before. The other four candidates are first-time candidates. Two out of the six will be elected.

Ben does not think that his Dutch name will hinder him since the area he seeks to represent has great ethnic variety. The other candidates with names like Anderson, Atkinson, Brickell, Fenwick and La Roque may sound a bit more indigenous to long-time Canadians, but in Ward Grantham that won't play a decisive role.

Big Ben, as he is known by some of his friends (he stands 6 foot 6 inches) leans over the lecturn as the twenty or so poll captains listen attentively. Don't get too involved in the issues as you hand out the pamphlet. Remember, *I'm* the candidate," he counsels. "Don't campaign during the sacred supper hour or while people are watching the world series. And don't walk over the lawns."

"If you do wreck someone's lawn tell them to contact me," quips Jerry Moes who operates a landscaping business.

At the end of the evening everyone picks up his or her stack of folders and lawn signs. Someone talked about "lightly spraying the signs with varnish so that they would last through the fall rains. Another person stuffed a donation in Ben's hands to help cover the cost of $2,000.

Ben smiles gratefully as his dedicated troup walks to their cars. November 8 they will meet in his basement - win, lose or draw.

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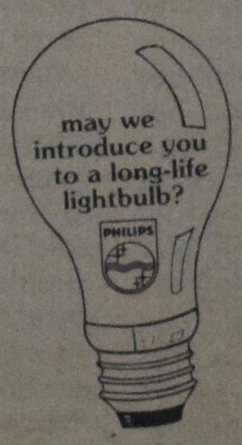

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1982 Fall Book Issue

November 5, 1982

The fiction of Hugh Cook

A bridge between two worlds

by Irwin DeVries

The term "Christian writing" often conjures up a mixed bag of images. Conversion stories, in which a wayward person comes to repentance and, amid tears and prayers, renounces his own ways. Allegories, behind which looms the spiritual world of eternal truth. Moral tales, in which good always wins and bad always loses. Didactic works, with a sermon planted in every paragraph.

All too often, in fact, Christian writing fits into a sharply limited subcategory of literature and is confined to a narrow readership. There are, of course, exceptions, writers whose talent transcends easy categorization and places them in the company of literary craftsmen.

Hugh Cook, a professor of English at Redeemer College, is a writer of short fiction - and he doesn't fit into a standard category. "The Christian writer has to give a literary witness and not just hide his light under a bushel," he believes. With this conviction Cook has set out not only to write fiction but also to submit it to a broad literary audience. Short stories of his have appeared in a number of respected literary journals, and at public readings he has drawn audiences from the general community.

As a theme throughout his writing Cook has chosen the subject of one culture placed amid another, namely, first and second-generation Dutch immigrants in the Canadian setting. He has found that, in general, "Being an ethnic minority has given Dutch people a reluctance to talk about their faith." Yet faith, he says, is what has sustained the immigrants, and has often put them at odds with their adopted country.

Cook writes openly - with a sensitivity gained through experience - about the faith as well as the humanness of his characters. In this way he delves into the heart of his people.

Though his works have a humorous touch, Hugh Cook takes the task of writing seriously. "Writers are called just as much to be salt and light and leaven in their capacity as writers, as preachers are to be in their capacity as preachers," he says. But in his writing he does not become otherwordly and etherealized: "I felt that my stories needed to be very physical. Life is physical and my stories bear that out." For that reason Cook chose earthy occupations for his characters: meat cutting, landscaping, and bread delivery.

In his earlier days, while he was coming to terms with what to write about, he learned something from the American novelist Flannery O'Connor: "She showed me that a writer could be a Christian and not compromise his aesthetic principles." This idea became central in his approach. "I'm very conscious of writing literature first of all," he states. Not sermons, not conversion stories, not allegories, but well-crafted, earthy stories rooted in a reality that is tender yet harsh, sinful yet redeemed. Life for the Dutch Christian immigrant, far from being a flowery bed of ease, could be complex, full of contradictions. As an honest writer, Cook will not shy away from this reality. "I don't want to create a paper mache world," he says.

Hugh Cook was born in The Hague, during World War II. His first memories concern World War II and the German soldiers who occupied his homeland. Impressions of his early childhood, even today, include a feeling a fear. One habit left over from the war is that he still finds it impossible to throw food away - something that many Dutch immigrants still find hard to do. His father ran a dairy products store, but decided to leave The Netherlands, fed up with corruption and escessive bureaucratization in government and business. In addition, there was a sense of future in Canada - opportunity in education, for one thing.

The family sailed across the Atlantic on the *Empress of Canada*, and rode the C.P.R. to Vancouver. There Cook worked at numerous summer jobs, including hauling wheat for Buckerfield's and delivering bread. He took a degree in literature at Calvin

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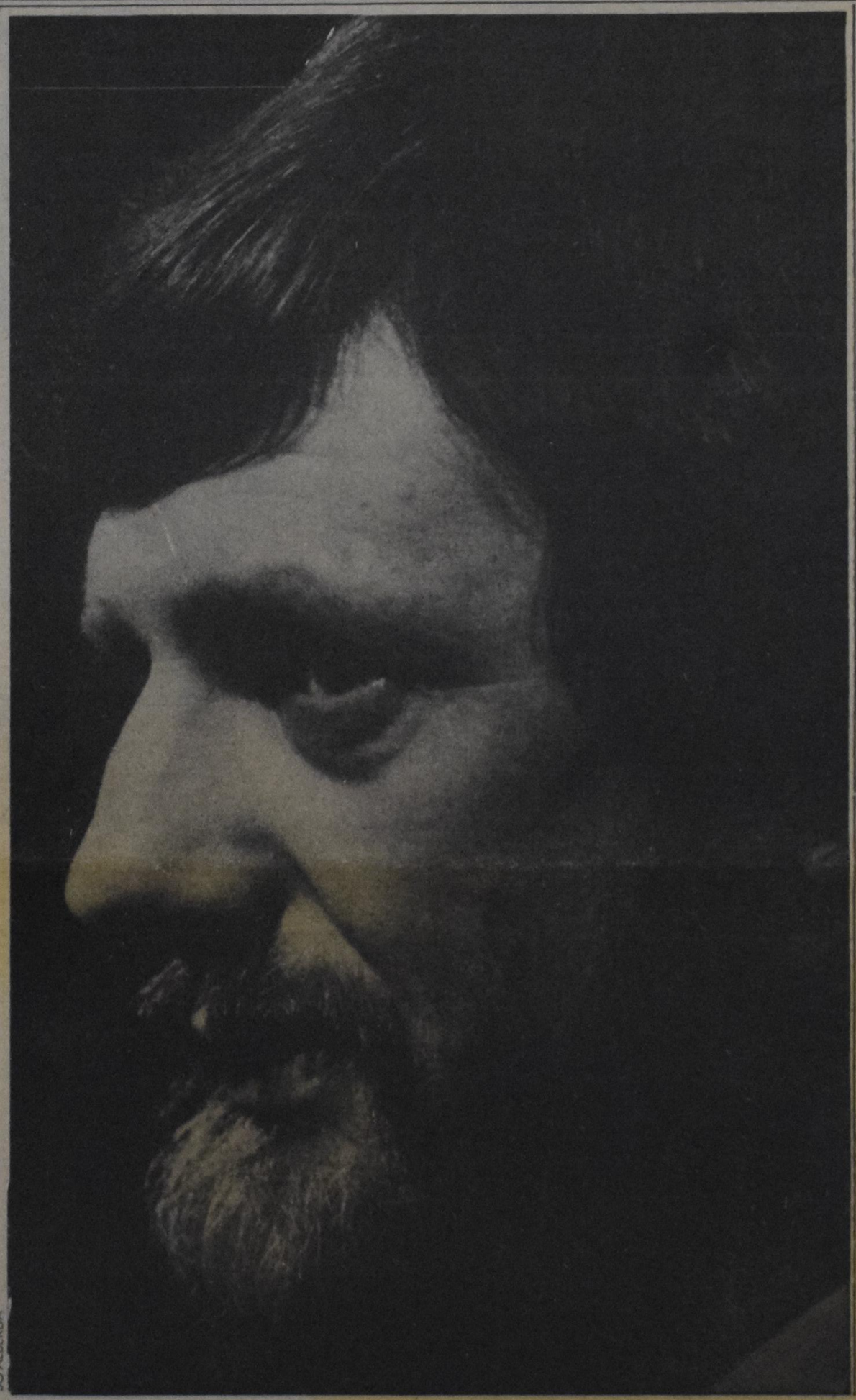

JO ALBERDA

Irwin de Vries is freelance writer living in Surrey, BC

Update of the great King James Version

by Leslie K. Tarr

The advertising claims which have accompanied the recent publication of The New King James Version of the Bible can certainly be guaranteed to capture attention. Some of them can quickly be dismissed as a combination of ministerial hyperbole and advertising hype - the suggestion, for instance, by a well-known American preacher that the release of the new version was the greatest publishing event since the appearance of the original King James Version in the seventeenth century.

Excessive claims need not blind us, however, to the merit of the publication nor its significance to the Christian community.

One can hardly exaggerate the importance of the publication in 1611 of the King James Version of the Bible, whose unique place in the English-speaking world was indicated in its designation as the Authorized Version. Its influence on language, literature, culture, and the spiritual life of the past four centuries cannot be measured.

In that period of time, however, a dynamic language has undergone extensive changes. In spite of those far-reaching changes, the last major revision of the King James Version had been in 1769. Hence, modern readers had in their hands a book of matchless beauty, but one whose vocabulary and structure were basically those of two centuries ago. The text, therefore, had numerous marginal notes to indicate clearer translations of words and alternative readings. Conscientious preachers and Sunday school teachers were forced to engage in explanatory detours and parenthetical comments.

To rectify that situation, numerous new translations have appeared. In the past 30 years alone, more than 40 modern language English versions have been printed. In spite of a good

Continued on page 4

Leslie K. Tarr is a minister in Evangelical Fellowship Baptist Church and teaches communication at the Central Baptist Seminary in Toronto

A bridge

Continued from page 1

College, taught high school, then studied at Simon Fraser University in British Columbia and received an M.A. in Canadian literature. He has completed the MFA program in creative writing at the exclusive Writer's Workshop at the University of Iowa and now teaches literature and creative writing at the college level.

A Canadian Education

His short story "A Canadian Education" describes a segment of the life of Eddie, a young boy who lives in rural British Columbia. His Dutch immigrant father is a holy man, possessing a "rage to suppress chaos wherever he found it in God's creation," be that potholes in the road or the dishevelled shack next door.

Aileen, an indigent young girl who lives in the shack, becomes friends with Eddie. Though she feels different from - maybe lesser than - the new world he lives in, Aileen lives in deep shame of her home and her boorish father. In comparison Eddie's home takes on an almost terrifying aspect to her in its "holiness," and is tainted with a hint of smugness. In her shame she invents a story to the effect that her father assaults her sexually, almost as if by self-deprecation she can gain Eddie's approval. She desperately wants to be accepted by him, and ironically, to reach up to his level to be accepted.

"We Calvinists talk a lot about depravity," explains Cook, "and have traditionally been very aware of man's sinfulness. Yet it has often been a merely theological awareness." The Dutch immigrants' self-isolation "has caused a lot of innocence and naivete as to what the world is really like." For instance, Eddie's parents assume Eddie's knowledge of sex will come by "osmosis." Thus, when it comes to life around him, Eddie has a lot to learn. The world is larger than his home where, the story tells us, even "the physical objects ... took on ... a moral pattern and design." When Eddie and Aileen encounter an old man who exposes them to his debased sexuality, Eddie realizes: "nothing in my past had prepared me for such overt depravity."

Why a "Canadian education"? Eddie learns something about the way of the world, about what human needs can be. There is a learning experience; the attitude in the story, therefore, is neither bitter nor condescending. The author finds a fine balance, gentle and human, at a level that anyone - Dutch immigrant or other - can grasp.

Cracked Wheat

"Cracked Wheat" tells of a young man, Neil Van Wyk, a student at a Christian college who takes on a part-time job as a substitute, bread deliveryman. He soon finds out that the world "out there" is quite different from the somewhat protected environment to which he is accustomed. He begins to realize he is living in two "seemingly alien" worlds that "hardly seemed to touch each other: nine months I lived as a student in world abstract."

On his bread route he meets a woman who stands out from the other customers because she orders cracked wheat bread instead of the bland white bread delivered to most of the bland houses in the bland sub-divisions. She invites him in for a cold drink. Finding out he is studying for the ministry, she says: "Well, deliveryman or minister, either way you give people bread, right?" She is closer to the truth than she seems to know.

She is lonely because of her husband's extended absence. Her needs run deep, and she approaches Neil, more emotionally than sexually, it seems; she needs to be touched and held. Neil lacks the ability to deal with the situation. He is "paralyzed to act in a healing way," explains Cook.

Drawing on his own experience, Cook tells how, as a kid, he himself lived in two worlds. "I had my friends in the neighbourhood and in public high school, but I also had my Christian Reformed friends to whose place I went on Sunday." Two separate worlds, hardly touching; says Neil: "how difficult it is to evict the contradictions that lodge stubbornly as squatters in our lives."

First Snow

"First Snow" is the comical and at the same time sad story of Dominee DeWolde, a minister in a rural Albertan congregation. His father was a well-known and respected preacher in Holland, so that DeWolde seems put out by the obscurity of this country church. He is still very aware of his Dutch social class as a minister, and finds it difficult to feel at one with the congregation of farmers. "He prides himself on coming from a fairly high level of Dutch society," says Cook, "and you know how we've always revered dominees."

DeWolde, though a sincere man, is caught up in the trappings of his office. But Cook emphasizes, "I don't mean DeWolde to be representative of any minister!" When a faithful member doesn't show for church one day, everyone worries and DeWolde reluctantly drives to his place Monday morning to find out if anything is wrong. It turns out the member, a bachelor named Tjepkema, has mixed up his days to discover Sunday has slipped him by. Thus he dresses up in a suit and decides to treat Monday as Sunday.

He is prepared to read himself a sermon when DeWolde arrives. Tjepkema asks him to preach, but DeWolde finds it almost impossible to do. The story describes how he feels "naked without his toga," and that he is unable to preach spontaneously. His preaching style is not "suited to a small audience," and he is even less able to preach to a simple man.

The irony of the text Tjepkema has chosen for the Sunday service is bitingly clear: "It pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21b). Cook comments that, "The Word really did cut as a two-edged sword and stabbed his egocentrism and all of the comfortable little fiefdom he had been hoping to establish for himself." DeWolde could not bring the comfort of the gospel in his own words. That is the tragedy of this ironic tale.

Yet, the underlying humour gives a gentle tone to the story. The author's aim is to understand, not to stand in judgment. We all are human and all have weaknesses, but by the grace of God his Word gets through, sometimes in spite of our interference (be that deliberate or not).

Exodus

Possibly Cook's finest published work to date, "Exodus" is an intense, complex and superbly crafted story. Its characters, Anton and his wife Mieke, new immigrants to Canada shortly after the Second World War, carry with them sharp, brutal memories of the horror and death they witnessed and experienced during the war. Mieke locks herself in her room, unable to emerge and come to terms with her new surroundings. She has to cope with the birth of a new child. In the old country she associated birth with death and despair, for there was little hope for a child born amid such destruction.

The memory of how her sister miscarried in Holland during the ugly years overpowers the promise of renewal in the new land. "Mieke associates the old world with blood and suffering and death," says Cook. "She has to realize that the child is not a sign of impending sacrifice and death and suffering, but is indeed evidence of God's faithfulness and promise."

Anton works in a slaughterhouse, the scene a suffusion of blood and meat and entrails. The story's images are elemental and attack the senses with clarity and power.

"It's a new world, Mieke," Anton tells his wife. "We will have to face it." And face it he does, despite his own memories of life in a concentration camp, which are so strong that his crude, boorish foreman strikes him as a "Little Hitler."

The title of this story is full of meaning. For one thing, says Cook, "Many Dutch people see a parallel, an allegory between their moving from The Netherlands to Canada, and of course, the Israelites' situation." Also, the birth images present a form of exodus. And, finally, when Mieke makes a decision to leave her room and enter the new world, a triumphant exodus takes place. She has seen a covenantal promise in her new child.

When we read his stories, it becomes clear that Hugh Cook wants the second and subsequent generations of Canadian Europeans to know their past. Young people "must talk to their parents and grandparents, because (these elders) are a very special generation. After a certain amount of time those people are not going to be with us any more." Because of his love for his heritage, he says, "I'll read a story anytime, anywhere." And he has done so for many audiences in the past.

As for writing itself, he has strong convictions: "The most important thing for me is to deal as honestly as I can with the world that I have and the material that is part of my world. I'm hoping that the reader will realize that there is earthiness, perhaps, sensuality, frankness, candor, in my fiction, but also that it's all suffused with a larger scope of things, and that nothing's in there exploitatively." He believes that the reader "must be aware and astute, and attempt to sense that large purpose."

Cook's fiction can be read by anyone willing to accept that the entire earth is the Lord's, and that we can never reject that world as inadequate for the scheme of Christ's salvation. His writing as a witness, evidence of a great God who gave his creatures words and sentences, form and balance, and the gift of craftsmanship.

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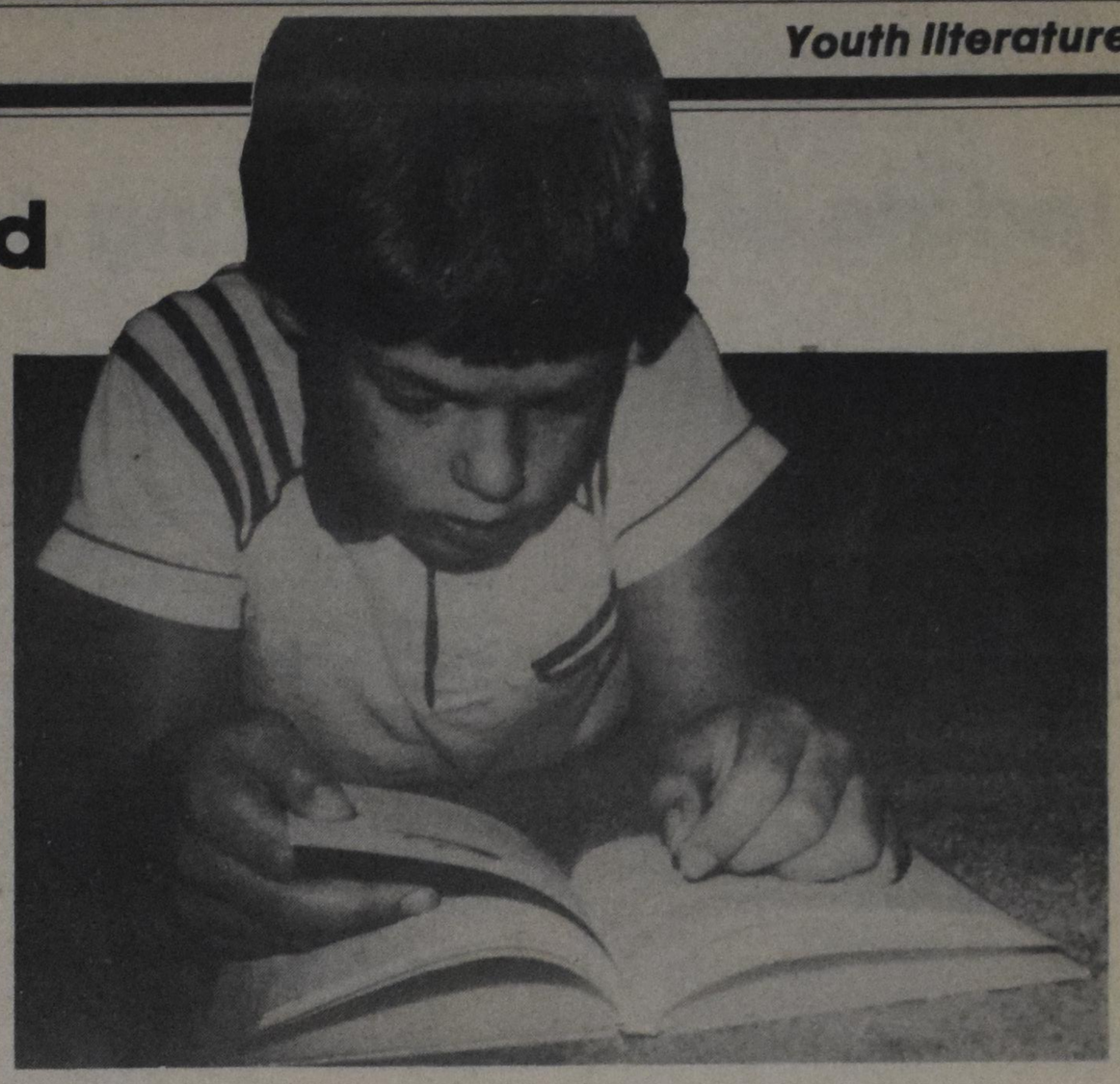
What pre-teens really read



by Barb Hudspith

When I was growing up, being called a bookworm was considered an insult, something akin to a sissy or a tattle-tale. But today I talked with ten kids whose faces lit up when I asked them if they were bookworms. All ten answered with a resounding "Yes!"

Like any good interviewer I held my biased views on what kids read, who their favourite authors are sure to be and at what age they come into their own as bona fide bookworms. I loaded my questions accordingly.

But these were no ordinary interviewees. These "worms" were serious, opinionated and knowledgeable. No condescending adult with preconceived notions was going to sway their answers.

Kids pattern their reading habits after their parents, right? It follows then that most of these budding worms have parents who devour books, right? Wrong. In many cases, these kids didn't consider their parents avid readers at all. I got the distinct impression that the children were setting a good example for the parents - or so they thought. In most cases only one parent was a reader (usually Mom - Dad was frequently too busy) and in all cases the kids were slow with their answers. If the parents did read voraciously, the kids really hadn't noticed. If my patterning theory had any validity, it was by default. Much of the patterning that went on in these homes had to be unconscious. Fortunately, Lucinda De Haan was the exception that proved my rule. She felt her Mom's love for books and her active encouragement had set her on the way to bookworm status.

Kids love to be read to

Nothing could delight the heart of a bookworm more than a blazing hearth on a raw winter's night, a bowl of hot buttered popcorn and Mom or Dad all set to read into the small hours. Wrong again. Not only do these families not read aloud together, most of the kids disliked oral reading on the grounds that it disturbed their private enjoyment of the book and hampered their ability to enter into the characters' thoughts and personality. While many families continue to have devotions together at the supper table, story reading stopped when the kids began to read on their own.

Sarah Pinnock came to my rescue this time. At the ripe old age of fifteen, she still enjoys family reading and hot buttered popcorn and a cozy atmosphere are essential. I could have pointed to my own children (ages 5 and 12) as further proof - they immediately grab for afghans and curl up on the rug (even in mid August!) when the story-book comes out, but I began to suspect they were simply humouring me when I found public opinion stacked against them.

Favourite authors

My third theory was shattered when I began to question these veteran readers about their favourite authors. No one mentioned my favourite - the Narnia Series by C.S. Lewis. Undaunted, I began to bait them. But my efforts were unfruitful. "Oh, yes, we've read the Narnia Series," they all admitted. "It's pretty good." But none listed it in their top ten and none mentioned it unless provoked by a cagey adult.

Laura Ingalls (*Little House on the Prairie*) was a big favourite with Kelly Witvoet (11) and Kristel Ouwehand (8) while Jason De Boer (11), Lucinda De Haan (11) and Chad de Vries (9) all agreed that the Enid Blyton series was terrific both for adventure and realism. While mystery and adventure writing was popular with most readers, even here I found a great deal of discrimination. Stephen Fluit (10) puts the Hardy Boys, by Franklin W. Dixon, highest on his list while Jason De Boer, another mystery fan, gives them a definite "No." Chad reads Hardy Boys books but really prefers Alfred Hitchcock. And Jasons' priority reading just now is the entire Encyclopedia! These readers simply wouldn't be pigeon-holed or summarized into neat categories.

Most popular topics

Of course, kids are drawn to the fantastic in books, right? The far-out science fiction that drips with exotic creatures and futuristic cities will be high on their list. Wrong again. Plain old ordinary life with everyday kids and everyday dilemmas won out by far with this age group. Fantastic plots were too far removed from their own lives to hold much appeal. If Enid Blyton's *Secret Seven* were having an adventure then these eight to eleven-year-olds could enter into the excitement. As Cheryl Buesink (10) puts it, these books make her feel "that she might be able to solve a mystery some day!" Only Stephen Fluit (10) baled me out this time. He admitted to having a passion for Tom Swift books that are full of futuristic inventions and other-worldly adventures.

Chad was staunch in his insistence on everyday books. He likes to think about the hero's predicament and imagine how he might be able to rescue him if he were in the story himself. Sad books like *Old Yeller* affect him deeply and he finds it easy to become intensely involved in stories that have to do with the plight of animals.

I expected all these readers to be avid magazine fans. Again I was wrong. They considered magazines adult fare and very infrequently flipped through the children's magazines like *Owl* and *World* for a few moments diversion. Kristine and Kristil did enjoy the children's section in the *Banner* and a few readers confessed to being subscription holders to young people's mags but they all preferred longer more complex stories.

"I was introduced to books at an early age, always enjoyed them and never had to be forced to read," says Sarah Pinnock. Most of my interviewees maintained that they had been book-worms from the cradle and cannot remember a time or a date when their craving for books began. Cheryl, on the other hand, points to grade three. "The teacher promised an outing to any of us who could read fifty books that year. That's when I started!" she grins.

Books a priority

Without exception, these bookworms know who they like. On visiting the library they go directly to their favourite author's shelves like pros, devour the entire collection and then move on to another favourite. Judy Blume is another name that came up frequently in our conversation as did Louisa M. Alcott's *Little Women*, the Ramona books by Beverly Cleary, the W.G. Vandehulst stories and the Trixie Belden and Bobsey Twins series.

Sarah feels that she has grown out of series reading as she has moved into her teenage years. The older classics like *Anne of Green Gables*, *Gone with the Wind* and *Rebecca* have taken their place. She also keeps a supply of light reading on hand, especially for travelling, like Agatha Christie and the James Herriot Vet books that don't require so much concentration.

Poetry is not big with these young readers. Few will go out of their way to select it but most of them admit that they do enjoy the occasional poem when it is included in a story or collection of varied works.

Skating, swimming, football and outings take a back seat to books in the lives of these youngsters. While most insist that they live a balanced life, they also admit to reading themselves to sleep, rising early to finish an exciting book before breakfast, grabbing a book as soon as they arrive home from school and wanting to read anytime, anywhere.

"Why do you love it so much?" I asked.

"Because it opens your mind," said Ruth Ann (10).

"Because it's exciting - it's like I was doing it," answered Stephen.

"Because I like to think about the characters as I fall asleep - to dream about them," said Chad.

"Because it's a good way to learn about the past without having to study," replied Sarah. "You feel like you've been through something, like the civil war, that you couldn't have experienced yourself."

But the bottom line with all of these worms was, "We read because it's fun!"

Mrs. Barbara Hudspith is a freelance writer living in Hamilton, Ontario

The often-forgotten Blyton

"I started reading Enid Blyton's books when I was 9. The year was 1982, May. The first book I read was so good, I asked Mom if she had some more for me to read. Now I hope for some for my birthday. I like Enid Blyton because I can understand the words.

Emberlee Farenhorst

by Christine Farenhorst

To have some four hundred books published in your lifetime and then some two hundred posthumously, is no small feat. Enid Blyton (1887-1968) was an author of children's books. She is presently, all too often, tucked away in a cobwebbed corner of the library termed old-fashioned.

Her stories and books have a

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Update of the great King James Version

Continued from page 1

response to several of those translations (Revised Standard Version, New English Bible, New International Version, and New American Standard Bible), none has replaced the King James Version as the one generally accepted and recognized version for church use. (In fact, one wonders whether one translation will ever be able to attain that pre-eminence in the future).

Most of its modern defenders have recognized that archaic expressions interfered with clarity - especially in a generation increasingly characterized by biblical illiteracy. This judgment seems accurate: "There is the grave danger that the continued use of this version may give modern man the impression that the Bible belongs to another age, and that it is irrelevant to the twentieth century." (*So Many Versions?* Sakae Kubo and Walter Specht, Zondervan, 1975).

The King James Version, of course, has had and still has its staunch defenders who have rejected all new versions that have appeared since its appearance. Some have denounced them as the products of a satanic conspiracy, but others have contended simply that the Authorized Version had a majesty and reverence that should not be sacrificed. That sentiment must be strong because the King James Version has continued to be the Bible to millions in the English-speaking world.

The publisher is apparently offering The New King James Version in the hope that it will receive the same recognition and acceptance accorded to its predecessor. "... there is still need for a standard Bible - one that is widely accepted and used, one that speaks clearly, yet does not bend to the quickly passing expressions of our time, one that preserves a sense of majesty and beauty," states the booklet released with The New King James Version.

Nature of the KJV update

The new version sticks as close as possible to the familiar language and structure of the King James Version, but the revisers also attempted, where necessary, to update the language with sensitivity and to make necessary adjustments to facilitate communication.

That overall purpose has meant that The New King James Version contains every verse that was included in its forefather - including those that have been dropped as doubtful by most modern translations. Thus, the latter portion of the final chapter of the Gospel of Mark (16:9-20) is included as part of the text, with a note pointing out that the verses do not appear in some manuscripts.

The obvious and long-overdue changes in pronoun forms are apparent to someone who has become accustomed to hearing thou, thee, thy, and thine. Wherever the pronouns refer to deity, however, the initial letter is capitalized, as for example in Matt. 16:22: "Then Peter took Him aside and began to rebuke Him, saying, 'Far be it from You, Lord; this shall not happen to You!'"). Diehard defenders of the King James Version will reject that change, contending that the Elizabethan forms of the pronoun reflect the sense of awe appropriate in referring to God.

Those awkward verb forms have also disappeared. No more such cumbersome and tongue-twisting forms such as cometh, hath, dost, believest, and similar archaisms.

Excessively long sentences have been shortened. Quotation marks are used to indicate conversation. The addition of subheadings serves to separate paragraphs.

Those awkward, incomprehensible words that added a sense of mystery and fuzziness to the Authorized Version have been changed. "Superfluity of naughtiness" has become "overflow of wickedness" (James 1:21). "Evil

A comparative reading

King James Version (1611)	New King James Version (1982)	New International Version (1978)
"O ye Corinthians, our mouth is open unto you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels" (II Cor. 6:11,12).	"O Corinthians! We have spoken openly to you, our heart is wide open. You are not restrcited by us, but you are restricted by your own affections" (II Cor. 6:11,12).	"We have spoken freely to you, Corinthians, and opened wide our hearts to you. We are not withholding our affection from you, but you are withholding yours from us" (II Cor. 6:11,12).
"Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: verfily every man at his best state is altogether vanity. Selah. Surely every man walketh in a vain shew; surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them" (Ps. 39:4-6).	"Lord, make me to know my end, and what is the measure of my days, that I may know how frail I am. Indeed, You have made my days as handbreadths, and my age is as nothing before You; certainly every man at his best state is but vapor. Selah. Surely every man walks about like a shadow; surely they busy themselves in vain; he heaps up riches, and does not know who will gather them" (Ps. 39:4-6).	"Show me, O Lord, my life's end and the number of my days; let me know how fleeting is my life. You have made my days a mere handbreadth; the span of my years is as nothing before you. Each man's life is but a breath. Selah. Man is a mere phantom as he goes to and fro: he bustles about, but only in vain; he heaps up wealth, not knowing who will get it" (Ps. 39:4-6).
"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies, a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Romans 12:1,2).	"I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God which is your reasonable service. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God" (Romans 12:1,2).	"Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God - which is your spiritual worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is - his good, pleasing and perfect will" (Romans 12:1,2).

The forgotten Blyton

Continued from page 3

general '30's and '40's background, with middle class standards. War is never mentioned and she has subsequently been criticized for racism, sexism and snobbishness.

Using simple plots, language and style, the vocabulary she employs is limited and easily understood. This in itself constitutes a lot of appeal for children of all abilities.

The *Secret Seven* and *Famous Five* series are exciting and undemanding. They motivate reading. Blyton gave children what she believed they wanted. Her appeal to children is partially because her type of story (very often taking place in a school) links them with their peer group. Her Adventure series are a little more complex in plot and character and are praised alike by teachers and librarians, people who are often selective in their purchase of Blyton books. The *Noddy* series (children 6-8) with the colourful Van Beek illustrations, are a delight to see and read, and offer plenty to the imagination of a child in the vivid images shown.

With my own particular child, I found it encouraged her to keep on reading at a critical point in her life. It is a fact that due to TV and all other sorts of media intervention, children's tastes mature earlier; whether this should be so, and whether this should be discouraged, is another matter. I found, however, that, provided a child is encouraged to keep on reading, Blyton helps to develop reading skills.

From a Christian point of view, the moral values that Blyton instills, are worth exploring. Her ideas may be classified as 'old-fashioned and victorian' by some.

Perhaps Blyton oversimplifies in her gist that happy, contented children come from households where the mother is home, because obviously this is not always true. Nevertheless, Blyton does pack a lot of good, common sense.

My own childhood library has a corner with Enid Blyton tucked away into it. It has some very pleasant memories.

Meet Mrs. G., master storyteller

by Barb Hudspith

Kitty Anna Griffiths receives more mail in a week than most of us receive in a lifetime. Each letter that comes from her "friends" around the world is seen and answered by Mrs. Griffiths personally. In one five-day period she was swamped with 16,087 letters. A word processor has become necessary just to help her cope!

Why do these people who call her "friend," send her chocolates at Christmas and family pictures? Because she has become a regular visitor in their homes. Listeners in 170 countries around the world have come to love "A Visit with Mrs. G.," a fifteen minute, storytime radio broadcast reaching places as far away as Pakistan, Australia, Switzerland, Nigeria and China.

Mrs. Griffiths writes stories from both New and Old Testament books, is a stickler for accuracy, insists on including the whole scriptural account on her cassettes and books and shies away from putting words in the mouths

Mrs. Griffiths

of her Biblical characters. She does, however, add much detail and even invents characters who will enliven the original account. The additions she makes are not mere flights of fancy.

Mrs. Griffiths researches her stories thoroughly and has travelled in Israel as an official guest of the Israeli

concupiscence" is translated "evil desire" (Col. 3:5). "Bowels and mercy" is now "affection and mercy" (Phil. 2:1).

New readers and some old-timers, in reading the account of the apostle Paul's ship journey to Rome might have been surprised to encounter the information that "from thence we fetched a compass" (Acts 28:13). Since the nautical compass was not invented until centuries later, the meaning is hardly evident. That outdated expression is correctly rendered "from there we circled around" in the new translation.

In spite of those necessary changes and clarifications, the revisers have studiously attempted to keep the language and sentence structure as close as possible to those of the King James Version. In that way, the reader should sense that he has encountered an old friend, and, at the same time, will not be obstructed by unfamiliar, archaic language.

If a minister were to read The New King James Version from the pulpit, those in the congregation who were following in their King James Versions should have few problems in following.

As one who was reared on the King James Version, I appreciated that sense of recognition, coupled with the awareness that the "fog factor" had been reduced.

Only time will reveal the response of Christians and churches to The New King James Version. Some tentative predictions, however, are in order.

Possible impact of the New KJV

The new translation's impact, it seems to me, will be restricted largely to that significant segment of churches and individual Christians who, until now, have been King James Version holdouts. They have rejected offhand any new translations, and some, such as the Trinitarian Bible Society, have bitterly denounced them all. The die-hards in the group - a decreasing number - will probably include The New King James Version in their denunciations.

The newcomer should gain considerable acceptance, however, among more moderate defenders of the Authorized Version. After all, they are undoubtedly concerned for evangelism and must be aware that the King James Version poses some problems in communicating the gospel to non-Christians and even to their own children.

Many congregations in that group will probably opt for the new version. Then, in congregations in which the older version is still read from the pulpit and used in Sunday school classes, individual Christians who desire the new version will be able to use it and follow with relative ease.

I cannot see that The New King James Version will make inroads into the ranks of those who have opted for one of the other excellent versions that have gained widespread usage.

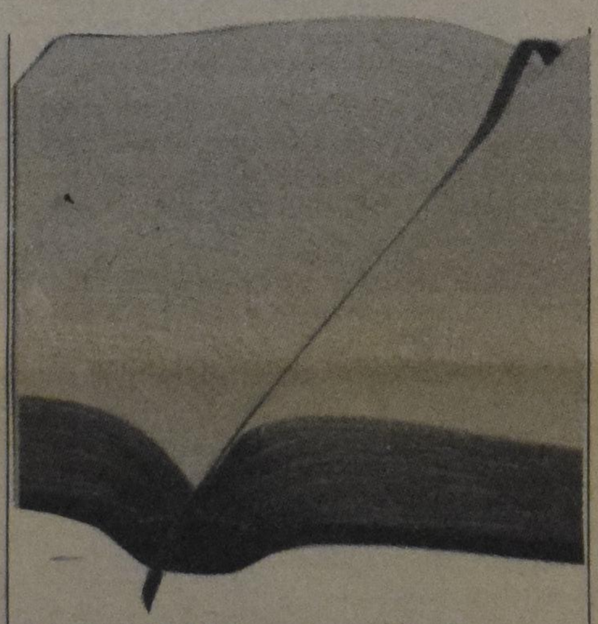
The appearance of The New King James Version should, I believe, have a positive effect in the evangelical community. It will make many of the previous defenders of the King James Version to be more accepting of other translations and less critical of their brethren who have turned to other versions in their sincere desire for affective communication of the Word of God in our generation.

Surely we have all matured beyond the point of civil strife over what version of the Word of God we prefer. Rather we can thank God for The New King James Version and other responsible versions that have appeared in recent years.

Development of the new version

The New King James Version was conceived in the early 1970s. A number of Christian leaders from North America, Great Britain, and Commonwealth countries indicated a consensus that revision of the Authorized Version was needed and would have an appeal for many Christians and churches who recognized the need for substantial updating of that version, but who were not responding to other alternatives.

The revision process got underway in 1977 and involved about 130 people in translation, review, and overview. (About 55 of that number were not translators, but were Christian leaders who served on the overview committee). Each participant signed a statement of faith, indicating acceptance of biblical inerrancy. Canadians in the group were: Dr. R.K. Harrison, Wycliffe College, Toronto; Dr. Donald A. Leggett, Ontario Theological Seminary, Toronto; Dr. William R. Eichhorst, Winnipeg



Theological Seminary; Dr. Gary V. Smith, Winnipeg Theological Seminary; and Dr. John Wesley White, Toronto.

The version depends basically upon the Textus Receptus (received text) to conform as closely as possible to the Greek text underlying the King James Version. The publisher's advertising emphasizes that other recent translations such as the Revised Standard Version, the New International Version, the New English Bible, and the New American Standard Bible, are based upon an eclectic text which omits a number of verses and renderings found in the King James Bible. Elaborate footnotes in the New Testament portion of the New King James Version indicate alternative readings.

One of the Canadian scholars involved in the project was Dr. R.K. Harrison, professor of Old Testament at Wycliffe College (Anglican). Harrison, who served on the Old Testament review committee for the new translation, had also been involved in translation of the New International Version. In commenting on the New King James Version, he contends that it has "the finest rendering of the Hebrew Old Testament done in this century."

Dr. Richard Longnecker, Harrison's colleague at Wycliffe College and a fellow participant on the earlier New International Version, expressed regrets over some of the advertising accompanying release of the New King James Version. He suggested that, in the claims regarding superiority of the Textus Receptus, other translations seemed to be dismissed as inferior. (Longnecker added, however, that he welcomed any translation which assisted anyone in reading and understanding the Bible).

If the publisher is minimizing other translations, the situation is ironic. Thomas Nelson was the original publisher in 1952 of the Revised Standard Version which was berated by some King James Version supporters as a satanic ploy. In addition, Nelson still publishes and distributes the Revised Standard Version and the New American Standard Bible which, like the Revised Standard Version, is based on those texts which its advertising criticizes.

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government searching original documents, visiting tells (archaeological digs) in Beersheba (she was present at the excavation of Abraham's well) and generally absorbing the culture and mood of the land that is so essential to her art.

Did you know that John the Baptist had to boil or roast his locusts live and that he couldn't touch a honeycomb with the grubs still in it? Mrs. G. knows!

While there seems to be a glut of children's Bible story books on the market, Mrs. G. still feels her efforts are unique and necessary. She sees most of the older traditional volumes simply as retellings of the King James Version devoid of the culture and fringe characters that have made her own stories so captivating. Even the Arch books so popular among children today are a bit too humorous for her liking. They tend to trivialize scripture, something Mrs. G. guards against in her own work.

Jokes aren't necessary to make a story interesting, she maintains. "A good story should be beguiling - the writer should use words that portray pictures and give feelings - that make people live." And for Mrs. G. it certainly works as the letters prove.

Many listeners write to tell her they feel as if they are actually there when she recounts a Biblical happening. One little girl says that she "watches" the show every day! When the storyteller reads comments like these she knows she's succeeded.

Mrs. Griffiths does not moralize or stop in the middle of an exciting story to present a doctrinal lesson. Her peripheral characters are responsible for much of the colour that enhances the original account. They add dialogue, ask questions and observe details. She will occassionally create modern-day children like Harry and Hilary who interrupt the story with a phone call to ask pertinent questions.

When she tackles an Old Testament book, Mrs. G. tackles it all, complete with the drunkenness of Noah and the sin of Lot and his daughters. As a young child she was shocked to learn that her Sunday school upbringing had neglected all the "questionable" portions of scripture. When she asked why, the teacher replied, "Those parts of scripture aren't nice so we don't read them."

Determined not to take this stance herself, Mrs. G. spends much time choosing appropriate words. These stories needn't be related in a coarse fashion, she says. We can do it delicately; even if the children don't understand it now, they will come to understand it as they mature. "After all, she comments, "we're no longer in the Victorian era. Look what the children learn at school." Most youngsters are conversant with the facts of life whether we recognize it or not.

Mrs. G. places a great deal of weight on storytelling both as an art and a tradition. "It is the way into people's minds." In the Bible we find that "Jesus gave stories to everyone and the creator who made the mind knows the best way into the mind. Stories are powerful!" She bewails the fact that modern-day children are sent off to watch TV after supper. Families, she says, are no longer brought together by the sharing of conversation and stories. An important part of our oral tradition is being lost. Children no longer know how to listen.

Scripture, believes Mrs. G., is tailor made to fit our needs and we must use it.

A passage that spurs Mrs. Griffiths on - she is presently working on twenty books and cassettes that deal with the life of Jesus from birth to resurrection - is found in Amos. "The days come, saith the Lord God, that I will send a famine in the land ... of hearing the words of the Lord: And they shall wander from sea to sea ... they shall run to and fro to seek the word of the Lord, and shall not find it" (Amos 8:11,12).

The famine has come, says Mrs. G. There are people everywhere hungering for the words of the Lord. And Mrs. G.'s mailbag proves it!

Further information regarding Mrs. G.'s radio programmes, books and cassettes write: "A Visit with Mrs. G.," P.O. Box 179, Toronto, ON M4J 4Y1.

Is Kindergarten too late?

by Magdalena Vander Kooy

A kindergarten teacher tells the story of his first day with a new class. As a means of settling the children after the initial excitement, he had planned to read to them. No sooner had he selected a book when a hand shot up.

"May I read the story, sir?"

An accommodating teacher, he agreed, expecting to receive a stumbling rendition at best. To his amazement the child read the complete story with the ease of an adult, not once faltering over a word.

The teacher was understandably intrigued. As he shared the experience later with fellow teachers, he discovered more examples of children entering the school system as competent readers. In almost all these cases, no one person had taught the children - they had taught themselves.

My own experience includes a bright little set of five-year-old twins who are regular visitors to my library. Fluent in both French and English, these two children are also capable readers. In their case their mother taught them, with coaching from their school teaching grandmother. The diversity of the girls is evident: they easily participate in a stamp club for older children, yet still snuggle up happily with their teddy bears for an hour of bedtime stories for preschoolers.

All these children are part of a growing international trend. Preschoolers are now known to be capable of achieving and learning much more than was traditionally understood. We read of infants learning to swim, even to rollerskate, at the same time as they learn to walk. In Japan the violinist Dr. Shinichi Suziki teaches very young children to play the violin, and to do so very well. Dr. Glenn Doman, an American, has developed a programme for teaching two-year-old babies to read. In Italy, Dr. Maria Montessori has started a revolution in early childhood education through her emphasis on building skills.

Young children may be capable of reading

The emphasis in infant studies today is on the "capabilities" of children. Instead of referring to descriptive assessments of stages of child development, professionals now focus on the child's capacities for learning, for communicating, for creating.

The preschool child has both an eagerness and an ability to learn that is unmatched at any later period in his development. Just as it is the nature of the child to want to explore his world and to learn whatever he can, so it is the nature of the parent to want to provide for his child the best environment he possibly can, and the best nurturing. For the parent, then, these new trends raise some very important issues. One question many young parents ask is whether or not to teach their own preschool child to read at home.

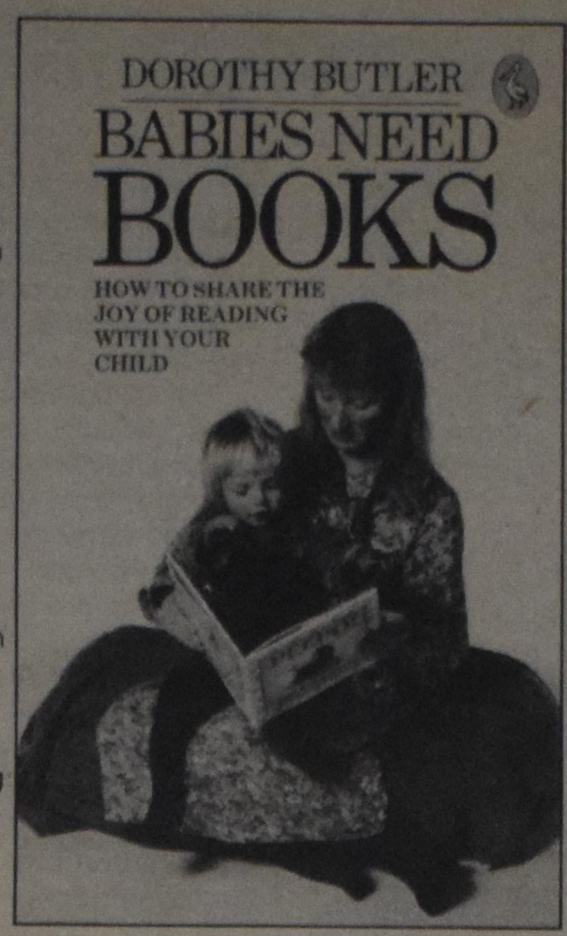
In the past most parents and educators assumed that reading skills were best learned in the primary grades. The reasons given usually included the fear of boredom in school if a child could already read fluently. Yet the climate in schools has changed from that of twenty years ago. In today's schools the teaching of reading is more individualized by means of reading groups, with the result that the reading child will be accommodated more readily.

Magdalena Vander Kooy is a librarian at North York Public Library

Parents also make good teachers

Another reservation often expressed is that teaching reading is a skill for which teachers have been especially trained. The fear is that non-teachers, not following the established methods, would confuse the child.

I suggest this notion is part of the mystique of professionalism. Parents are capable of teaching their children how to talk, and how to tie shoelaces, and many other considerably complex skills. Surely reading is not so much more complicated that it can only be taught by a trained teacher?



Futhermore, history reminds us that children have been taught to read at home by their parents throughout the ages and across cultures, often with the use of scholarly adult texts. In fact, it is our own modern system of institutionalized education which is new.

There is little doubt that parents can teach their preschoolers to read, and that most preschoolers can learn to read. Research documents that the preschooler need not have an above average IQ, and that the parent also need not be overly intelligent or even very well educated in order to accomplish this. However, there remains the question whether it is an advisable practice or, alternatively, are there concerns which suggest caution?

I believe parents have several advantages over classroom teachers when they do teach their own children. One is the intimacy of the relationship. From birth onward they have established a firm bond between themselves.

No one understands the communication signals of the infant child better than the mother who gave him birth. The baby's very first experiences of living in the world involve his parents. Through them he learns to walk and talk and to feed himself. He observes their behaviour and tries to imitate them. If he sees his parents involved in reading in their day-to-day living, then the family is a natural setting for learning to read.

Another obvious advantage is the absence of twenty-nine other children. A parent can gear lessons to the child's own unique pace, abilities, and interests. Whereas the classroom teacher's efforts to give individual attention to each child are limited by the reality of group size, parents can truly individualize activities and incorporate them into everyday family routines.

Caution for home instruction

The biggest potential problems, as I see them, arise from over-anxious parents making excessive demands on their young children. Such pressure can only create anxiety in the child. He is put into a position where his possible failure can result in what he receives as a loss of acceptance.

In her book, *The Conspiracy against Childhood*, Eda LeShan gives advice with which I as a Christian can readily concur. She suggests that the parent should maintain perspective, that he should remember that what is really vitally important is to: "... help babies grow in life so that they become persons, not computers - can become warm feeling adults, gleeful to be alive, free to love and be loved, and to find work that uses them *and enhances them* - that adds a sense of aliveness, a joy in discovery and in being. **It simply does not matter if a child learns to read.**"

It follows that wanting your child to read should flow out of your and his shared enthusiasm for books, not out of a desire to have him perform.

Learning to read can be a gradually unfolding adventure, or it can be a form of bondage. If books, books, and more books fill the early years, you can expect to find a natural thirst to have print explained to him. Reading lessons, I firmly believe, should never be and never need be imposed upon the preschool child.

If you do decide to teach your child, I would suggest adopting a low-key approach. For example, you may want to consider whether you actually want to tell the child (or interested friends or relatives) that you are "teaching him to read." To make this explicit may raise expectations in the child, and lead to a great deal of frustration, impatience, and pressure. Also, if your efforts show little fruit because the child is experiencing difficulties or is not interested, neither one of you needs to feel disappointed or embarassed.

Along this same note, it may not be wise to have a fixed goal in mind. How important is it that your child read fluently before he begins school? (And important to whom?) Will you be happy if he learns to recognize the shapes of letters, and is able to identify a limited set of words? Eventually the child ought to be the one who will determine the answers to these questions. It may be that he shows an insatiable eagerness, willing to stop at nothing less than being able to read all his picture books and his whole collection of Mother Goose Rhymes all by himself. If this is the case, and if you have both the time and the inclination, this could be a wonderful shared experience.

However, it could just as well be that he will tire of the experience and that his Lego set will suddenly take precedence. If this happens, there may be a message in it. What he may want most is to return to the days when a story book was a story book, and when he did not have to bother with the complexities of the black squiggles at the bottom of the page. What you want to foster in the child is the desire to be able to read, more than the ability itself. If the child's signals are not heard, the magic of stories may be destroyed for him forever.

The subject of home-tutoring is by now well documented. Interested parents are able to find a fair variety of handbooks and other materials in libraries and in bookstores. These books take many different approaches, as their titles reflect: *How to Teach Your Baby to Read; Teach your Child to Read in 60 Days; Reading Begins at Home;* and *Reading through Play* are but a few examples.

A carefully selected handbook can be a great advantage for the parent. Most of the books offer lively activities in a sequenced format, with detailed suggestions about how to use them best. Some authors make magnificent and wild claims, others are factual and prosaic. I offer three of my own favourites, selected for this balanced approach to the subject.

The first book is a rather humble little paperback by Dorothy Butler and Marie Clay, entitled *Reading Begins at Home* (Heinemann, 1979). Butler and Clay take a matter-of-fact approach to the topic, emphasizing their thesis that reading and writing are nothing more-or-less than communication. Butler's own experience with her multi-handicapped granddaughter who taught herself to read (this fascinating story is told in *Cushla and her Books* by Butler herself) forms a basis for her belief in the idea that exposure to books, books, and more books is the most important ingredient.

Next is Carol Baker's book, *Reading through Play* (MacDonald, 1980). Baker offers ninety pages of colourfully illustrated fun activities, progressing from basic concepts through to more complex. Preparation can be time-consuming, but the emphasis is on light-hearted enjoyment.

Wood Smethurst's *Teaching Young Children to Read at Home* (McGraw-Hill, 1975) is my final suggestion. This book is arranged in two parts, the first offering a thorough overview of the issues raised by the concept of home tutoring. He includes both the history of the teaching of reading and the evidence of modern research in trying to identify the true pros and cons, as well as areas of unanswered questions. In the second part Smethurst offers a detailed programme of his own, arranged in short straight-forward lessons.

Certainly the issues involved in when and how to teach reading are far from resolved. Because being able to read is so crucial to modern education and to modern living in general, the subject will continue to create controversy. Early this year the publication of Bruno Bettelheim's book, *On Learning to Read* sparked a new rash on magazine articles, each of which seems to propound its own theory.

Still, most of us do learn to read, and many of us even learn to love to read. This, finally, is what we wish for our preschoolers.

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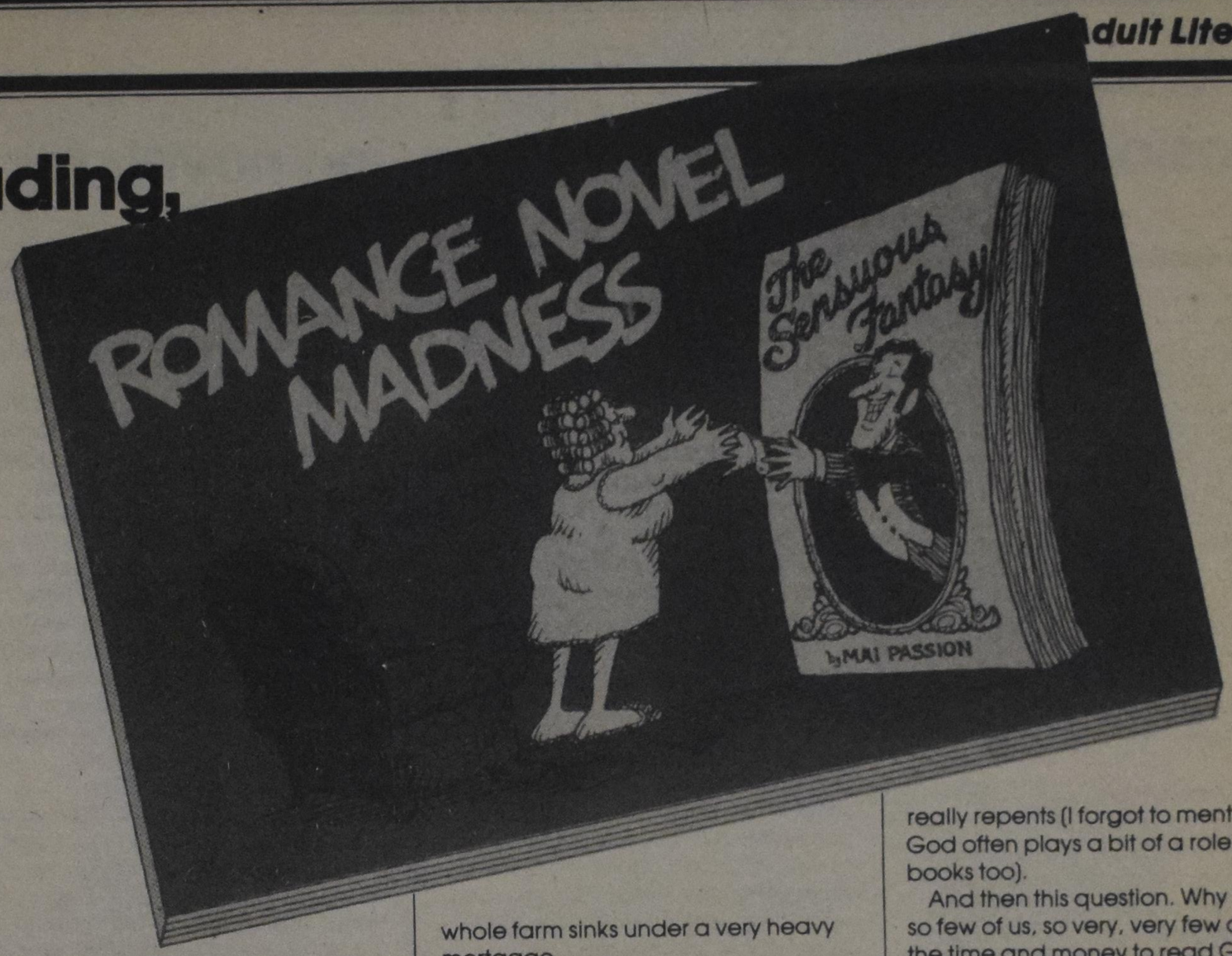

by Adrian Peetoom

A friend of mine recently stood in a supermarket lineup behind a woman who complained that everything was getting so very expensive. She must have been living by herself, judging by the items in her cart - few items, small portions. She also had purchased six Harlequin novels. My friend said toher, "At least your books will keep you going for a long time." "Nah," the woman said, "I'll have read these by Tuesday. I can't afford any more."

Do you know that Harlequin books are offered as a bonus with a certain brand of tea? And that another company has launched a similar series of paperbacks, called "Second Chance at Love"? Listen to what the series offers: "Tired of trembling young virgins, women wanted more than other romance lines could deliver .... This is the series women have come to expect more from ....more exotic settings ... more passionate men ... more magnetic - and - mature young heroines than any other series!"

Who writes these kinds of books? I am told that the names on the covers are ficticious, and that all kinds of writers - even well known ones - get $3,000 for each accepted manuscript after attending instructional sessions where they become acquainted with the format, a format rigidly prescribed and enforced by the company.

Actually, the question that interests me more is why people read this type of fiction. The publisher aims them at women who long for more than they've got, for travel, and living in Paris, Rome, London, New York, and Aberdeen; for luxury hotels; splendid restaurants; exotic, tall, strong, sensuous, dominating, sensitive men who have hair (often) dark in all the right places. The books guarantee misunderstandings, bad communications and a happy ending, all in just under 200 pages (see especially *Sandstorm*, Harlequin no. 382).

Who would read them? Could they explain why?

Are these books really much different from the series children read themselves through sometimes; series like the Bobsey Twins, Nancy Drew, The Hardy Boys? Those books, too, are entirely predictable. Similar things happen on similar pages of all the books. There's lots of adventure, lots of frantic activity, lots of big, bad people. There are secrets and mysteries, and inevitable happy endings where kids prove themselves a lot smarter than adults had expected. Some of my own children have latched on to these books and at some time have read through them all; two, three, four, a day, neglecting chores, meals and family involvement. As quickly as the craze had appeared, it disappeared again when finally the last available title had been read.

When I inquired of a wise librarian whether the indulgence in this sort of material might be bad for them, she shook her head in a negative manner. "Processing junk," she said. "We all do it sooner or later. I have friends who read lots of science fiction books and others who hear or see nothing when into a murder mystery. We all do it." She did look a little sad though.

Is that true? Are there readers of this paper who are devoted to reading certain genres even if the books of that genre are much alike, so utterly predictable? I wonder why.

And what are we to think of a well-known Canadian publisher whose lines include solid Christian stuff - scholarly and more popular - who said that he would love to be able to print a Christian type of Harlequin romance. What would such books look like? Each one about a drunk, a crooked businessman, a dope peddler or (gasp!) about someone who ... well, you know ... psst, psst, psst, but who all "get converted" about five pages before the end.

Who would really read such stuff?

What I'm really saying is that it's time to own up, that it's time for true confessions. Perhaps I'd better start with some confessing of my own. In the North York public library I have discovered shelves full of Dutch books. A good number are thick (up to 1,000 pages), "Omnibus" books, each containing three novels, often by the same author. Most of them are "streekromans," novels set in specific (rural) areas of The Netherlands. I remember the type from my youth in that country. Often they were available through a method of subscription - you paid so much money, and you would receive four or six novels during the next twelve months. You had no choice about titles, but really, that would not matter that much anyway. The subscriber knew what to expect. Plots would be variations of the following:

CENTRAL CHARACTER: A wealthy and powerful farm family.

PROBLEM(s): Son wants to marry milkmaid or daughter of the blacksmith. Daughter wants to marry farmhand. Son gets milkmaid pregnant, and milkmaid cannot be bought off. Daughter gets pregnant. Oldest or only son wants to become a school teacher. Any or all of the above.

WHAT TO DO?: Hit the daughter or son. Disinherit them. Kick them out of the house.

ATTEMPTS TO HELP: Wife, but husband and wife have not really communicated since their own parents made them get married to (preserve, enhance, safeguard) the farm property. Local minister, but he is always pretty powerless.

RESOLUTION: Someone has a heart attack or stroke. The farmer is driven to violence, for which he is jailed and from which he repents. The farmer drinks, and drinks, and drinks, until the whole farm sinks under a very heavy mortgage.

To be honest, I love'em, especially on holidays, or when there is a lull between work and church projects. My wife brings coffee, the kids play outside. I sit curled up in my heavy rocking reclining chair. The radio plays predictable baroque: Bach, Vivaldi and especially Handel. I love it. Keeps me quiet for hours. I know by page ten how the other 240 pages are going to go. That's one reason I love 'em. I don't have to think much, concentrate much. I know clearly whom to get mad at, whom to have sympathy with. Frankly, I'm always a bit disappointed when a big rich farmer really repents (I forgot to mention that God often plays a bit of a role in these books too).

And then this question. Why is it, that so few of us, so very, very few of us take the time and money to read Glenn Meeter's *Letters to Barbara*? I haven't (yet?). A reviewer has said about the book that "No matter what stereotype of Calvinists a reader may bring with him to this novel, an adequate reading of it will not allow him to rest comfortably with his ready-made knowledge." That sounds like work. As I like the stereotype of Calvinists, it sounds also like dangerous and risky stuff.

I just wonder if what we read and do not read says something about who we are and who we want to be? Individually and collectively? Is it even possibly complimentary?

Adrian Peetoom is an editor with Scholastic Tab books and lives in Willowdale

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Considering the options in choosing novels for college English

by Leslie-Ann Hales

The sheer number of good novels available for me to present in a college English course is almost endless. Even though the list doesn't include the works of Dostoevski, Sartre, Gunter Grass, Thomas Mann, Franz Kafka or Zamiatin since these novelists did not write in English, yet there are hundreds of novelists for me to choose from, from Samuel Richardson to Margaret Atwood, from Charles Dickens to Virginia Woolf. But time is so very restrictive, even in a course which focuses on nothing but novels, we will probably study only eight or so in one semester. In more general introductory courses, students may read only one novel.

Clearly, then, if one wants students to develop an understanding of and sensitivity to this particular genre (type) of literature, the choice of novels is extremely important. Students, after all, are largely dependent on professors' choices both because it is the instructor's responsibility to be familiar with and knowledgeable about the discipline, and because these decisions are made long before students set foot in the classroom, though obviously changes can be made and are made from year to year as the class and the instructor reflect together on the work covered. Still, students rightly expect that novels are chosen for good reasons, even if it takes time and thought, sometimes, to grasp the value of a particular book.

Leslie-Anne Hales is assistant professor of English at The King's College, Edmonton, AB

Novels as a popular literary medium

Actually, the criteria for choosing novels for a course are no different from the criteria used to decide which poems, plays, or short stories will be studied. My task is to help students develop a greater understanding of good literature. And although there are questions specific to the novel, questions which don't apply to poetry or drama, yet the basic evaluation remains the same.

The novel is generally more accessible to more people so that there tends to be greater interest in novels. Not many people these days sit down of an evening with "a good book of poetry" or "a good play" simply for the sheer enjoyment they provide, but lots of people read novels and reviews of novels, and most people form pretty strong opinions of like or dislike about what they read. It is understandable that a parent might be puzzled if a novel he or she has read and decided is utter rubbish turns up on their son's or daughter's English course. Such differences of opinion also occur between students and professors, among students, and among professors. That is healthy and to be expected, for writers do not appeal to all of us in the same way.

Hemmingway, a suitable candidate

By the same token, choices are not, or should not, be made purely on the subjective, sometimes whimsical grounds that Professor Jones "loves" or "hates" a particular novel. For example, I don't particularly care for the pessimism of Ernest Hemmingway, but I can think of reasons why I would want students to read his novels. And so one asks: does the novel reflect a keen awareness of subtleties of thought and language or are both cliched and hackneyed? Has the writer shaped his or her material with lively imagination or is the novel shallow and dull in its perception?

In the case of Hemmingway, for example, we encounter a particular style of prose writing - spare, terse, often journalistic - which is powerfully evocative of the struggles of "the lost generation," the generation which reached adulthood in the years between the two world wars. People correctly find Hemmingway's language "simple," for the overwhelming sense of shaken values, of disorder, of alienation which many people experienced through the devastation of World War I led Hemmingway to the intense desire for a clean, basic, dependable, simple framework for life. He describes nature with a quite lovely sensibility which contrasts sharply with the desperate despair which colours so many of the human relationships in his novels. In short, he writes good novels, novels which open up a particular aspect of the human condition in an artistic way. His work is worthy of students' time.

Need for a Christian perspective?

One of the thorny issues that often comes to the fore when novels are being discussed is the fact that they often do not depict a Christian perspective or they contain bad morals, or foul language, or a representation of sexual relations which Christians find offensive. Part of the problem is that, even within the Christian community, there is much disagreement as to what people will tolerate and find acceptable or pleasing in literature. Some readers reject W.O. Mitchell's *Who has Seen the Wind?* because one of the characters uses blasphemous language. Others, while rejecting this language, accept that, within the framework of this character's life, his stubborn, independent, trouble-ridden, Godless life, Mitchell is being faithful to the person he is creating by using the words which are equally trouble-ridden and Godless. Obviously realism, in itself, is not a defense, and such language has to be considered within the context of the novel as a whole. Blasphemous language is blasphemous language and it is strongly offensive to Christians. But sometimes a writer needs to put it in the mouth of a character in order that we understand that language mirrors and reflects a whole world view, a way of being in and perceiving reality. Part of my responsibility as a teacher lies in making the sometimes difficult decision of when blasphemous or foul language is used only for some invalid reason - shock effect, or lack of imagination, for example. It is always interesting to me to note that students, once they begin to understand novels as literature, as works of art, not as extended moral allegories or calls to action, usually take these things in stride and move on to more fundamental questions concerning

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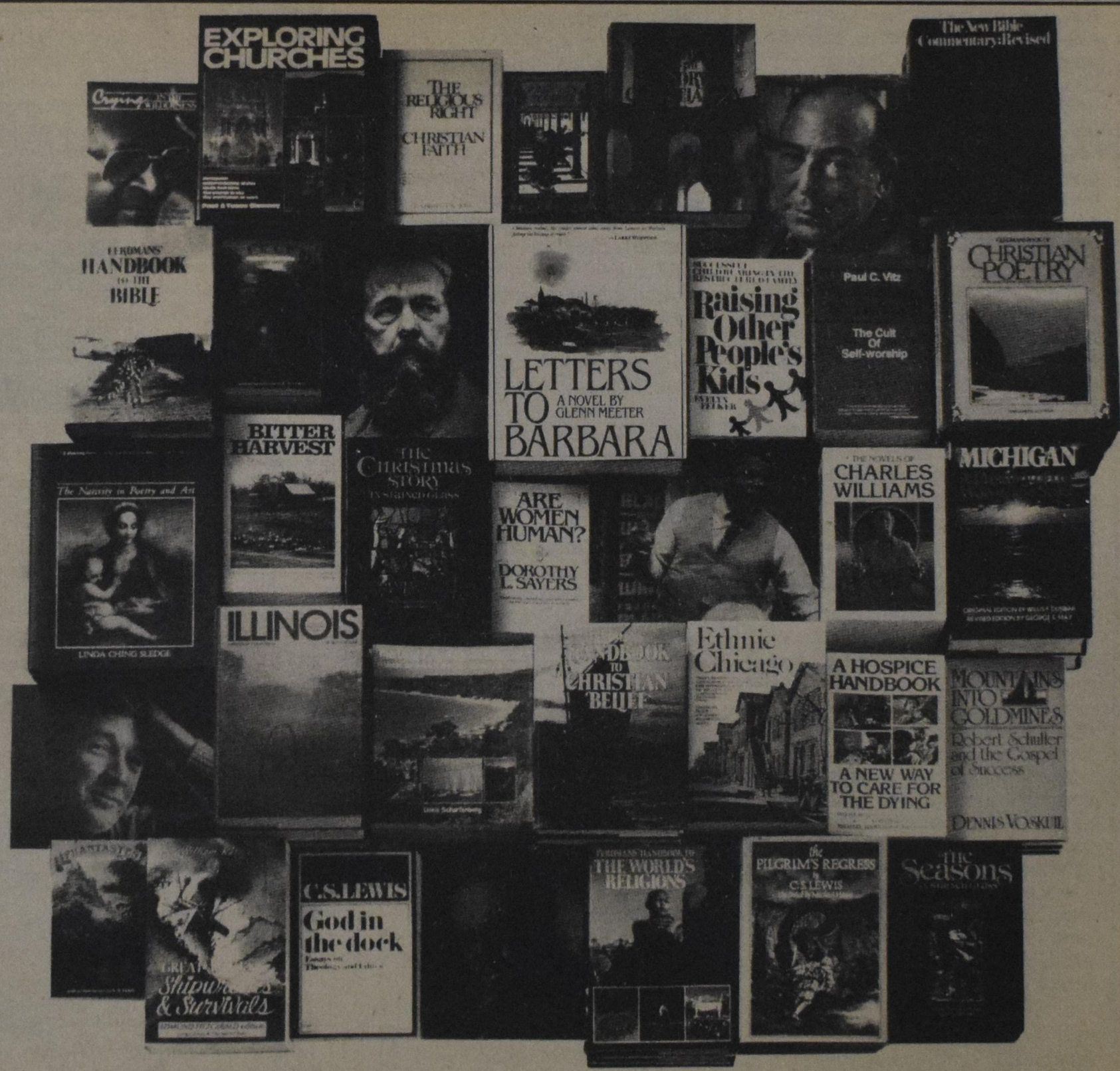

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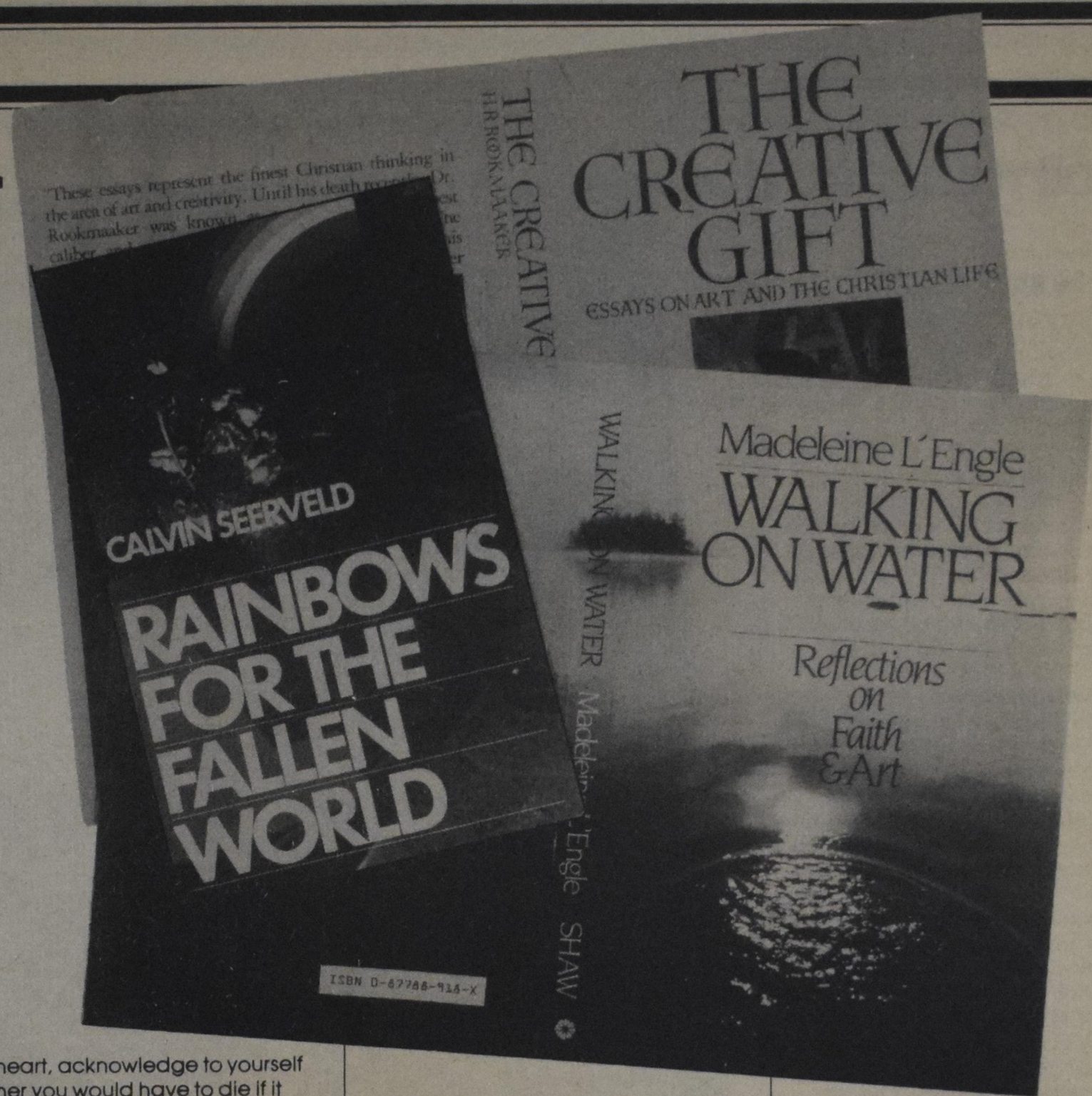
Faith and art



by Mary Leigh Morbey

Two provocative books dealing with the relationship between faith and art are the Reformed art historian, H.R. Rookmaaker's *The Creative Gift* and Anglican author, Madeleine L'Engle's *Walking on Water*. Together the two books provide an excellent perspective from which to approach the topic.

The continuing discussion about the relation between art and faith has never found an easy resolution. Writers tend first to give definitions to both areas and then either to try to unify them or set them over against each other. It is this dichotomy that both Rookmaaker and L'Engle reject. They see faith and art (Christianity and culture) as two aspects of the same created reality.

In *The Creative Gift*, Rookmaaker analyzes the underlying problems in the faith/art discussion and sets forth a Christian apologetic which demonstrates the integral connection of faith and art. As an art historian, Rookmaaker attempted to understand the philosophical or motivating forces behind the work of each artist. He hoped in this way to provide a Christian understanding of art that would encourage and support Christians in their artistic activity and creative expressions.

L'Engle speaks to the creative soul which we each possess. *Walking on Water*, arranged in twelve meditations, sparks us to reflect upon sensitivities that our fast pace of life has caused us almost to forget. L'Engle writes for the layman. Not only is her writing beautifully comprehensible, but it can provoke one to act, that is to create. Her writing is a source of encouragement to those who believe their vocation is to write (or paint, or compose). Taking a quotation from Rilke's *Letters to a Young Poet* she attempts to express the writer's struggle:

"Search for the reason that bids you to write; find out whether it is spreading out its roots in the deepest places of your heart, acknowledge to yourself whether you would have to die if it were denied you to write. This above all - ask yourself in the stillest hour of your night: Must I write? Delve into yourself for a deep answer. And if this should be affirmative, if you may meet this earnest question with a strong and simple "I must,' then build your life according to this necessity; your life even into its most indifferent and slightest hour must be a sign of this urge and testimony to it." This fact is true also for the artist and the composer. While Rookmaaker attempts a penetrating analysis of creative activity, L'Engle, throughout her meditations, incites the carrying out of the creative urge.

Both L'Engle and Rookmaaker sense deeply that faith and art spring from the one good Creation. They impart a positive message to artist and layman alike. L'Engle insists that "creativity is a way of living life, no matter what our vocation, or how we earn our living." And Rookmaaker says, "Creativity is what we make of our lives ... We are to do this not primarily on a large scale, but on a small way among the people around us, which is the most difficult thing of all." Both agree that Christian living means living creatively with God's help, through prayer and in love.

There may be emerging in the broader Christian community some kind of consensus regarding faith and art. It is noteworthy that Rookmaaker who focuses theoretically on creativity, and L'Engle who is caught up in the creative act itself, both come to similar conclusions regarding what Christian art is about.

In this connection the Roman Catholic writer Flannery O'Connor has some very worthwhile essays in her *Mystery and Manners*. Is it too much to hope that our powerful reformed theoreticians Rookmaaker and Seerveld (*Rainbows for a Fallen World*) could be complemented, encouraged and possibly broadened by the reflections of L'Engle and O'Connor?

Mary Leigh Morbey lives in Waterloo, Ontario

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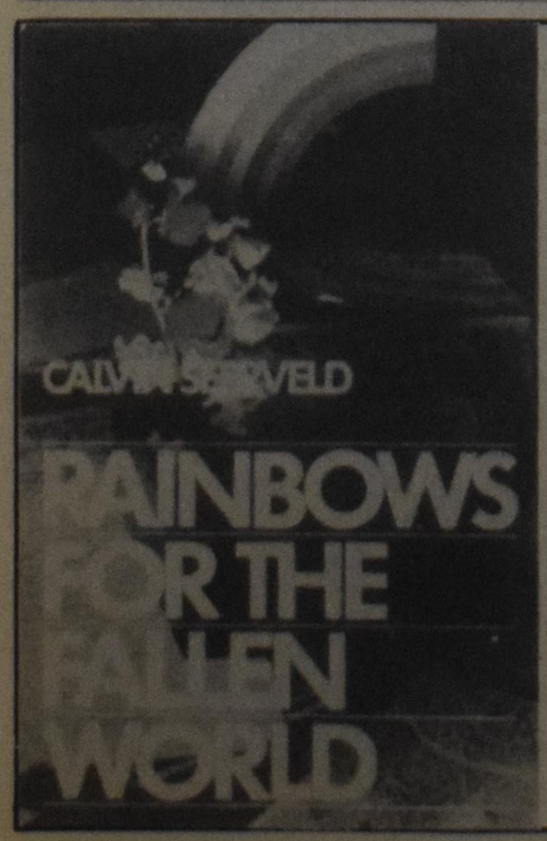

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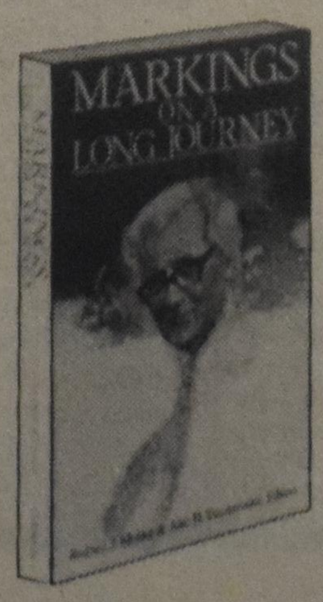

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Strait music for the contemporary Christian

by Bill van Dyk

If you are a fan of Christian rock (or "gospel rock" or "Jesus rock" or "contemporary Christian music"), then you've got lots of company. Christian rock has been booming, commercially at least, for the last five years. And the Christian rock "industry" has even resisted the dramatic sales slump of which the non-Christian record companies complain so much about lately. All told, the past five years have seen an explosion of growth in the quantity and variety of contemporary styles and "sacred" lyrics.

If you want to keep up with this movement, the best magazine to get is *Contemporary Christian Music. CCM* has become the definitive North American venue for Christian rock and it is a faithful reflection of the attitudes and concerns of the artists, producers, and writers responsible for creating it. If CCM sometimes also reflects a weakness for triviality and commercialism, that too is a faithful reflection of the Christian rock movement.

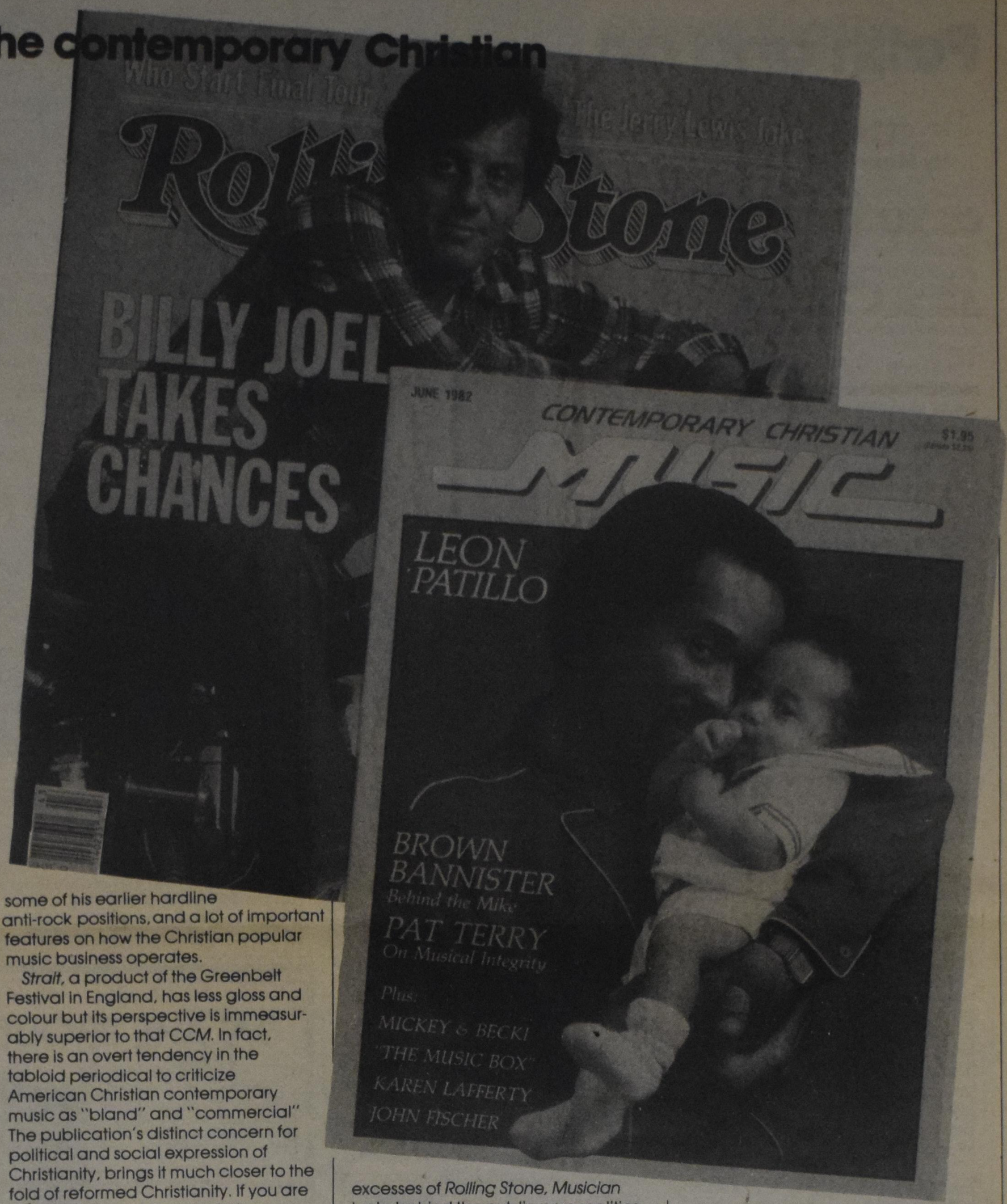
It should also be noted that *CCM*, unlike *Musician* or *Rolling Stone*, the most important magazines of the rock music industry in general, does not really contain any rock "criticism." *CCM's* reviewers unblushingly applaud any recording flung their way, so long as it is by a known Christian. There is little self-examination and little reflection on some of the major issues facing Christians who wish to deal with popular forms of music.

On the more positive side, *CCM* features excellent and informative interviews with major Christian recording artists. There are some good columns, including one by Bob Larson who seems to be backtracking from some of his earlier hardline anti-rock positions, and a lot of important features on how the Christian popular music business operates.

Strait, a product of the Greenbelt Festival in England, has less gloss and colour but its perspective is immeasurably superior to that *CCM*. In fact, there is an overt tendency in the tabloid periodical to criticize American Christian contemporary music as "bland" and "commercial" The publication's distinct concern for political and social expression of Christianity, brings it much closer to the fold of reformed Christianity. If you are more concerned about substance and critical self-reflection, *Strait* would serve your interests better than *CCM*.

If you wish to find out more about the contemporary music scene in general, *Musician* is by far the best magazine available. Avoiding the sensation excesses of *Rolling Stone*, *Musician* looks behind the public personalities to the more influential artists like Brian Eno, David Byrne, and Quincy Jones, who are the real creators and innovators of popular music.

The magazine contains excellent sections on the influence of technology and economics on the top forty. *Rolling Stone* does carry a number of interesting and conscientious writers, but it also has a tendency to pander to its audience. *Musician* is the better investment.



Bill van Dyk teaches English at Chatham District Christian Secondary School and is music critic for Calvinist Contact

Strait: 8 Badgerow Ave., Toronto, Ont. Canada
Christian Contemporary Music, Subscription Fulfillment Center, P.O. Box 216, Mount Morris, IL 61054
Musician (Player and Listener), Box 1923, Marion, OH 43305
Rolling Stone, 745-5th Ave., New York, NY 10151

Considering the college novel

Continued from page 8

what the writer has done, and whether he or she has done it effectively.

Sex and other moral issues

The way a writer treats sexual relationships raises the same kind of questions. Margaret Laurence has often been pilloried, unjustly, in my opinion, because of her portrayal of sexual relationships in *The Diviners*. We are all familiar with the problems which occur when isolated statements are lifted out of context and quoted as proof of somebody's argument about some issue. Maybe we've experienced it ourselves and have been indignant that our remarks were distorted so that we were reported as saying something we had not meant at all. Laurence feels just that kind of indignation at the way people have lifted scenes in which there are sexual relations in her novels, and tried to convince others of her moral "looseness." But Laurence says herself that she does not exploit such situations; when distorted thinking, or despair or even evil is behind what she portrays in her novels, she believes she presents it as such. It is lamentable that what some people have chosen to focus on in *The Diviners* or other Laurence novels, is the scenes in which sex occurs. Digging a little deeper into Laurence's Manawaka novels would reveal, I believe, a sincere struggle of her protagonists both with their relationships with other people and with God. It is within this context, this need to find some ultimate way of understanding their being in the world, that Laurence's protagonists sometimes turn to sexual relationships which, when hurtful or wrong, are shown to be such. This does not mean that we can expect Laurence to present an orthodox Christian view on the matter, but that we might be sympathetic to her serious grappling with a difficult subject. I should not hesitate to teach Laurence because I know that Laurence herself struggles with these questions in her novels and it is my task as a guide for students, to see that they recognize what she says without condemning her out of hand for something she is not guilty of.

Other considerations

In an important sense, such issues as these are not really fundamental ones as I go about choosing novels for college students to study. My purpose as a teacher of literature is not, *primarily*, to teach ethics, morality, philosophy, theology or history. These concerns may be present in a novel, but that is not our primary reason for studying them. The goal of an English class which studies the novel is to gain greater understanding of literature. This means we are concerned with evocative use of language, with symbol and metaphor, with the flow of different rhythms, with skillful development of character and sometimes of plot, and with a well-articulated expression of human experience, and, of course, this necessarily includes, in part, ethical, moral, philosophical, and historical concerns. No one should understand better than Christians that human experience involves what is ugly as well as what is beautiful, that it embraces pathos and tragedy for some, dignity, joy, and comedy for others. If Christians wish to understand the world in which we live in order that we may speak meaningfully and purposefully to it, then we should not avoid one avenue which can encourage such understanding. That is the intention for students who study literature at college.

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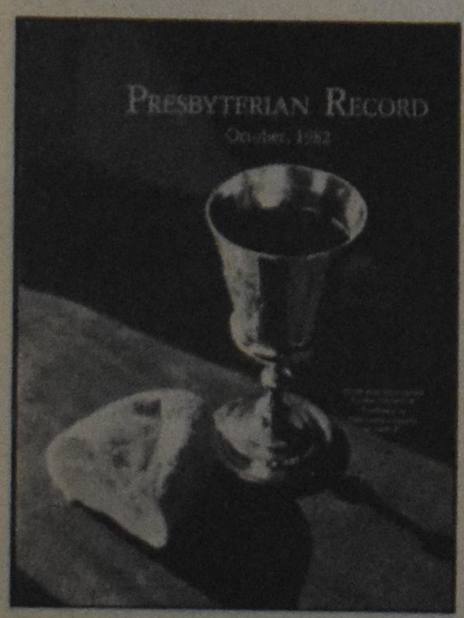

THE PRESBYTERIAN RECORD is published eleven times a year (with a combined issue for July and August) for 82,700 readers, most of whom are members or adherents of The Presbyterian Church in Canada. However, it provides an open forum for anyone interested in Reformed faith, doctrine or polity, articles of inspirational intent, reviews, poetry and news from the churches at home and abroad.

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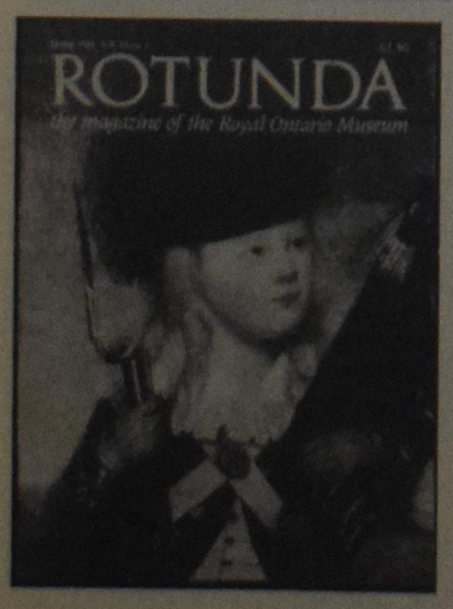

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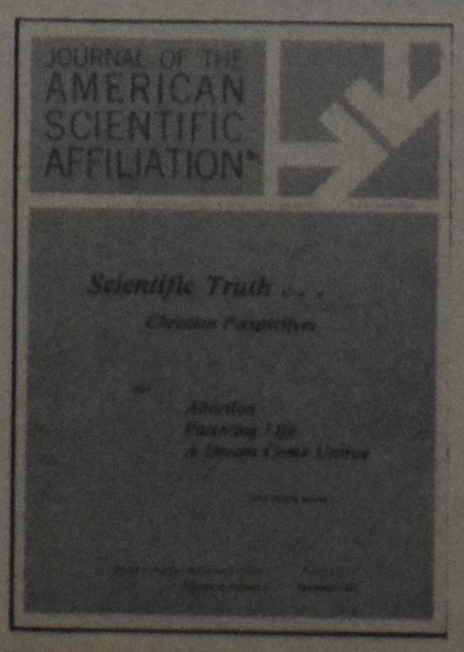

JOURNAL OF THE AMERICAN SCIENTIFIC AFFILIATION (ASA) is also the official publication of the Canadian Scientific and Christian Affiliation (CSCA). CSCA and the ASA share the common concern to investigate the relationship of science with Biblical Christianity. This journal publishes the results of these investigations.

It is issued quarterly with a circulation of 4,000. The approach of the **Journal** is one of an open forum taking care to respect the integrity of both science and Biblical interpretation. Articles are usually written by scientists who are evangelical Christians from a variety of theological backgrounds, including Reformed. Numerous reviews of books related to the interface of Science and Christianity are included.

You may subscribe to the **JASA** for $18.00 per year at the following address: Canadian Scientific and Christian Affiliation, P.O. Box 386, Fergus, Ontario N1M 3E2

Prominence of new faiths a fact to be reckoned with

by Rev. Johan D. Tangelder

Christians in the Western world are increasingly living in community with people of other faiths. Students from every part of the world come to North America to attend colleges and universities. A growing flow of foreign tourists to North America brings ordinary men and women into more direct contact with different idea and cultures; not to mention trade, and the influx of immigrants and refugees to the North American scene. Adherents of non-Christian religions have become the neighbours of Christians. They both share the same bank and grocery store.

No longer is Christianity dominant in the West. Islam is now the third major religion in the U.S. In France today there are more Muslims than Protestants. And in England there are more Muslims than Methodists. In the western world new religious movements such as Transcendental Meditation, Hare Krishna, Zen-Buddhism and Scientology are receiving ample attention. The mass media has also introduced ideologies and faiths largely unknown some decades ago.

Dramatic growth of world religions

Many of today's great non-Christian religions are now in the process of revival and change. Nationalism has helped in creating the renewed religious pride and fervor. Islamic states such as Iran, for example, insist on the traditional garb and role for women, have reinstated submission to Islamic laws for punishments.

Some of the oriental religions are now engaged in their own missionary enterprises on a worldwide scale. At the International Buddhist Congress of 1925 held in Tokyo, the goal of their vision was "that many nations of the earth might enjoy the eternal grace of Buddha."

One of the relatively newest faiths is communism, with its holy city of Moscow and its worship center at the mausoleum of Lenin.

As North American Christians what must we think of the other religions? Is it still responsible in our modern world to call other nations to faith in Jesus Christ, while their people have their own religions? How do we place ourselves over against other religions as Christians? Should we consider non-Christian religions products of human error and are we as Christians the only ones who possess the truth? Are mission programs of our churches an exercise in futility? Are the "heathen" actually as pagan as we have missionaries report? Population shifts in recent years have brought the need for Christians to reassess and relate their credo.

Religious pluralism is nothing new. The Bible refers to many gods and systems of worship in the various cultures of the near east. In Old Testament times already the prophet Elijan challenged the Israelites to choose between Jehovah and Baal. But the study of comparative religions, major religions other than Christianity itself, is relatively new. The Reformers, Luther and Calvin, didn't know about Buddha although Luther was well acquainted with Islam and its militancy. Only in recent history has there been serious and solid rethinking about the Christian attitude and approach to people of other faiths and ideologies.

But why study non-Christian religions? If we desire to witness in a world where our neighbour may be a "Krishna freak" or a devout Muslim, we ought to understand their beliefs before we reach for our own handbook, the Bible, to tell them why they need Christ. We need an up-to-date and sympathetic understanding of other faiths.

Problems in comparing major faiths

What is the yardstick for comparing religions? Realistically, no neutral comparison is possible. In matters of faith, we are always forced to choose, since each person speaks from a faith position. So what are some of the choices and approaches?

Walter Kaufmann, Professor of Philosophy at Princeton University, suggests in his *Religions in Four Dimensions*, that Buddhism is in many ways much more attractive than Christianity. He also claims that Buddhism had a slight influence on the New Testament. Many share his syncretistic views. Of an Interfaith Service for peace held on June 11th, in the Cathedral of St. John the Divine in New York City, *The New York Times* reported that the prayers "began with calls to worship by a Moslem iman, an Eastern Orthodox bishop, a Protestant church president and a rabbi." At the Third North American Christian Marxist Dialogue, held in Washington, D.C., May 28-30, there was a ceremony of meditation and celebration attended by both Christians and Marxists. Christian hymns, revolutionary songs, readings from the Bible and writings of de-Chardin, Marx, Engels, Fidel Castro and others marked the celebration.

Since the Second Vatican Council, Roman Catholic theologians have proposed some radical ideas on the relationship of Christianity to the non-Christian religions. Karl Rahner's concept of the "anonymous Christian" has been subjected to heated debate. An American Jesuit theologian has commented that "Not only is the doctrine 'No salvation outside the church' wrong, but also, statistically speaking, the common, normal, and 'ordinary' way and place of salvation

Rev. J.D. Tangelder is pastor in Strathroy, ON

Recommended reading

GENERAL WORKS

The World's Religions, edited by J.N.D. Anderson, Eerdmans/Oxford

This older work, which has gone through several reprints, is an attempt to summarize, the origin and teaching of the major non-Christian religions (Judaism, Islam, Hinduism, Buddhism, Shinto and Confucianism) and to give some insight into the way of their adherents consider their faiths in thought and practice. One chapter deals with those pagan beliefs and practices, which are commonly given the title of "Animism". The epilogue discusses the Christian's attitude to other religions. The contributors have tried to be objective and factual. Though these studies are meant primarily for students in Bible colleges and seminaries, they are still useful for the general public.

The Church between Temple and Mosque. A Study of the Relationship between the Christian Faith and Other Religions, J.H. Bavinck, Eerdmans/Oxford

The chapters of this book struggle with the questions: What is the relationship of Christianity to other religions? How can we be bridge-builders between Christianity and other religions? What do our Muslim or Hindu neighbours believe? How can we approach them with the gospel? Dr. Bavinck's book will not only help answer these questions, it will also help strengthen individual Christian faith commitment.

Eerdman's Handbook to the World's Religions, Eerdmans/Oxford

This handbook presents the reader with a comprehensive, clear and interesting introduction to the world's great religions - from man's earliest forms of worship to the present day.

Present day primitive religions and the great religions - Hinduism, Buddhism, Judaism, Islam and Christianity are covered as well. More than 50 different authors have contributed to this volume, a fact which has led to differences in quality and assessment. However, all the authors have written from a Christian perspective. The book contains many charts, black and white and colour pictures, plus a rapid fact-finder section and a comprehensive index.

This is an excellent reference book for anyone wanting to learn about beliefs and practices of different faiths. It is a fine and highly readable work, though the quality of the black and white pictures lacks in places and the authors could have been more generous with providing dates for such important figures as Ghandi, Trotsky, Mao-Tse-Tung, for example.

The Christian Message in a Non-Christian World, H. Kraemer; The Edinburgh House Press, London, England

In his time, Dr. H. Kraemer (1888-1965), was professor of the History of Religions in the University of Leiden, Holland, and was well known in international missions and the ecumenical movement. He wrote this study book for preparation for the Tambaran World Missionary Conference of 1938. It is still a profound and excellent text for a discussion on comparative religion. In the book, Dr. Kraemer emphasized the unique character of the biblical message; he places the young churches on the mission field in their sociological and religious context and gives a biblical theology of religions and a theology for church building.

World Religions. A Brief Guide to the Principal Beliefs and Teachings of the Religions of the World and to the Statistics of Organized Religion, Newly Revised Edition, Benson Y. Landis, Clark, Irwin

This small paperback contains a wealth of information for the general reader. It is a brief and comprehensive guide to the major religions, including sects and cults and Christian denominations.

Lausanne Occasional Papers, Lausanne Committee for World Evangelization, P.O. Box 1100, Wheaton, Il. 60187

These papers are a series of reports that have emerged from the historic Consultation on World Evangelization (COWE) held in Pattaya, Thailand in June, 1980. The papers include reports on Hinduism, Islam, Judaism, Marxism, Buddhism, Secularism and so on. Each study gives a sketch of the religion treated. An attempt is also made to provide an evangelistic approach to each of the faith. Excellent material! All Lausanne Occasional Papers cost $1.00 (US).

ISLAM

Islam, Isma'il R.Al Faruqi, Ph.D.; Major World Religions Series, Donald K. Swearer, Editor; Argus/PMB Industries.

Isma'il R.Al Faruqi tries to describe the phenomenon of Islam, its historical roots; its social, political and economic ideals, and its effects on culture and art.

In this interesting and informative work, a Muslim is defined as a person, "who, having joined the ranks of Islam by solemn declaration, is engaged in the pursuit of righteousness for the rest of his or her life."

Accordig to the book Islam doesn't regard the world as fallen. It views the whole of nature as an innocent creation which God made for the enjoyment of humanity. Islam has no concept of original sin. Man is born innocent and remains so until he makes himself guilty by a guilty deed. Because he has not fallen into sin, he doesn't need a saviour. Only good works can lead to salvation. A Muslim can never be sure of his salvation. Everything depends on God's arbitrary judgment. Christ is considered God's prophet. There is no need for God to ransom humanity by means of "oblation and sacrifice." Islam is superior to Christianity in that all the religions of the world have all strayed from the original text of revelation. Only Islam has the true revelation - the Qur'an. Muhammed is the last of the prophets. Christianity and Judaism are judged as human distortions of Islam the faith.

Islam is a missionary religion. It aspires to include all nations within the Islamic state. The Islamic state is by its very nature anti-democratic. It cannot tolerate freedom of religion. Faruqi doesn't mention folk-Islam. Yet folk-Islam is the religion of the masses in many Islamic nations.

Escape from Islam, Hass Hirji-Walji & Jaryl Strong; Tyndale/Mitchell

Hass Hirji-Walji and his family, all devout Muslims, fled to the US during the Amin purges. When they arrived there, their impressions were negative. They were appalled by the sexually lewd billboards and the tremendous number of liquor ads that they had seen as they passed through downtown New York. But the refugee family was warmly and generously welcomed by Christians.

Hass's heart was set on spreading the Muslim faith in America. But instead of winning fellow highschool students to Muhammad. Hass came to know Jesus Christ through students involved in Campus life. He describes his spiritual battles, anguish of soul and mind, experienced before coming to Christ, and the temptations to abandon his newly found faith when he was persecuted by his own family.

Hass's book is a fine apology for the Christian faith versus Islam. This well-written and sensitive story provides for a simple way of learning about the faith and practice of Muslims. The difference between biblical Christianity and Islam are clearly defined.

is outside the church. Up to now, and in the foreseeable future, salvation has been and will be achieved for the vast majority or people without any empirical historical connection with Jesus of Nazareth." This radical statement no longer considers the possibility of the lostness of man. All mankind will eventually be saved.

The leadership of the World Council of Churches doesn't advocate an aggressive evangelistic approach. For its members generally, the emphasis in theology has, in many instances, shifted from God to man, from the salvation of the lost to development and political liberation. All religions would appear to be acceptable paths to knowing God. The church as a servant is to renew the world and dialogue with other faiths is generally a favoured concept.

Evolution theory

One must not forget the effect of the theory of evolution either. When the theory became widely accepted it was often proclaimed that all religions evolved from lower to higher levels of worship and thought, and that they are all related to each other. This meant that not one religion could lay claim on absolute truth. Evolutionists would say, for example, that the history of the Jewish faith too, must be seen from this perspective.

Joseph Gaer in *How the Great Religions Began* writes that Abraham had to leave Ur when it became known that he had smashed his father Terah's idols. Nothing is mentioned about God's call to Abraham. Gaer also maintains Zoroastrianism taught the Jews that there was only one God in the world, and that they could expect life after death. "Through their study of Zoroastrianism the Jews not only reached this very important conclusion that there was only one God in the world," writes Gaer, "but they also learned other very vital teachings that changed their old religion. One of these waas the belief in life after death. From Zoroastrianism the Jews, for the first time, learned of heaven and hell, and they carried this belief into their religion." The theory of evolution, then, denies the divinely revealed character of the Christian faith.

Do all religions represent truth? The Christian answers with an emphatic no. It is a fatal mistake to treat all religions as alike, as having the same origin and leading to the same destination. Truth alone can help us to know the ultimate truth. The Christian faith is "holy intolerant" (John 3 3:14-16). The Christian claims total uniqueness for the gospel of Jesus Christ. Christianity confronts cultures, nations, individuals and demands a verdict. One is either for or against Christ. Man is lost apart from Christ. Christ is the ultimate source of all things, the hope of all things, the

Muhammad: Seal of the Prophets, Muhammad Zafrulla Khan, Oxford

Is Muhammad truly God's prophet and an "exemplar"? In answering this question, says Khan, the following factors must be kept in mind. "Was the world in need of a comprehensive, universal divine message? Was the life of Muhammad, before he laid claim to prophethood, of such perfect purity as would indicate that he had been chosen and was being prepared for becoming the bearer of such a message? Did the message that he purported to bring contain guidance for the whole of mankind and was it suited to all their needs? Was it illustrated in his life and conduct? Did he succeed in conveying the message that was entrusted to him? Was he successful in initiating and in bringing about a moral and spiritual revolution in the lives fo those who responded to his message?" The author responds to all this with a resounding: Yes! Muhammad has fulfilled the purpose for which he had been divinely appointed. All the right conditions for him to arrive on the scene as prophet were present. He was the man of the hour.

Khan believes a full account of the prophet's life is necessary for today. He accuses the west of constantly ignoring all that was patently good and beneficient in the life of Muhammad and Islam. He remarks that only lately western scholars have embarked upon an objective study of the life of the prophet of Islam. There is even an eagerness in the west to engage in Islamic studies.

The author was President of the 17th session fo the General Assembly of the United Nations and has served as President and Judge of the International Court of Justice in The Hague, and as Foreign Minister of Pakistan. Students of Islamics should take note of Khan's book. It will give them excellent insight into the life and work of Muhammad. This apology for Islam is written in eloquent style and with deep feeling.

Another one of Khan's books worth reading is *Islam: Its Meaning for Modern Man* also distributed by Oxford.

Islam and Christianity. A Muslim and a Christian in Dialogue, Badru D. Kateregga and David W. Shenk.

This book is an attempt by Kateregga, a Muslim, and Shenk, a Christian, to publish two books in one, with a difference that each responded to the witness of the other. The authors taught together in the Department of Philosphy and Religious Studies at Kenyatta University College. Both authors write with honesty, clarity, tolerance and mutual respect. Yet the profound differences between Islam and Christianity are clearly stated in the book's unique format of statements of faith by the one and a response by the other writer.

Since Muslim militancy is very much in the news due to the Iranian revolution and the war in Afghanistan, one would have expected an explanation. Kateregga doesn't offer any insights into the militant nature of Islam. Shenks overlooks it altogether. This is a lack in this otherwise fine work.

The Gospel and Islam. A 1978 Compendium, edited by Don M. McCurry, Missions Advanced Research and Communication Center (MARC), a ministry of World Vision International.

No one interested in reaching Muslims for Christ should be without this book. It contains all the studies and information presented at the North American Conference for Muslim Evangelization sponsored by the North American members of the Lausanne Committee for World Evangelization and World Vision. This compendium provides an update on the status of Christianity and Islam, valuable resource information for missionaries, discussions on various approaches to Muslim missions, and an abundance of other material.

Studies on Islam, translated and edited by Merlin Swartz; Oxford

The nine studies in this volume provide a critical and historical perspective on Islam and its founder. They were originally published in French and Germand and represent the work of seven reputed scholars in Islamics. The essays have a wide range of topics, such as Muslim mysticism, the attitude of orthodox Islam towards the sciences, the role of traditionalism in Islam and Hanbalite Islam

The earliest of the studies dates back to 1913/14 and the latest is from 1975. The older ones should be read in the light of modern development and findings in Islamics. This volume is recommended study material for anyone who specializes in Islamics. The selections are all of high caliber and readable.

Merlin L. Swartz, the editor, is Associate Professor of Islamic Studies at Boston University.

You may also wish to consider the following books;

Sharing Your Faith With a Muslim, Abdiyah Akbar Abdul-Haqq; Bethany Fellowship Inc., Minneapolis, MN.

New Paths in Muslim Evangelism. Evangelical Approaches to Contextualization, Phil Parshall; Baker Book House/Welch.

Unreached Peoples '81, edited by C. Peter Wagner and Edward R. Dayton; David C. Cook.

Iranian Christian, Nassar Lofti; Word/Welch.

Islamic Government, Ayatollah Ruhollah Khomeini; Manor Books Inc., New York.

The Significance of Muslim Presence among Christians in North America. Report to Centennial Mission Scholarship Committee on Research Fellowship Project, Peter Ipema; Christian Reformed Mission Coordination Council, Grand Rapids, Mich.

A Brief History of Islam, Harry Boer; Daystar Press, Ibadan, Nigeria.

Those who desire a more detailed list of books on Islam, should write to Fellowship for Muslims, 205 Yonge Street, Room 25, Toronto, Ontario M5B 1N2. Book orders are also handled by the Fellowship.

HINDUISM

Hinduism. A Religion to Live By, Nirad C. Chaudhuri, Oxford.

Hinduism has been credited with an exalted, rarefied, and esoteric spirituality in the west. Chaudhuri attempts to present the Hindu religion as it is practised and experienced by the Indians. He describes how the highest type of religious experience and lofty philosophies, have always remained current side by side with the very crude ritual practices of folk Hinduism. And he suggests that the Hindus have never taken another view of their religion.

Hinduism has always prided itself in its religious tolerance and in its ability to absorb every new religion introduced to India. But biblical Christianity is an exception. "Modern Hindus have always considered the Christian denial of salvation to those who do not put faith in the Christian kerygma to be a monstrous perversion of religion."

Nirad C. Chaudhuri, who is over eighty years old, and a renowed Inian scholar, has worked for the Bengali Congress Party as a journalist, and then, for the greater part of his career, with All-India Radio.

The Hindu View of Life, Sir Sarvepalli Radhakrishnan, Unwin Paperbacks, London, Great Britain.

In this paperback, the great Indian scholar, philosopher, statesman and former president of India, explains for the westerner, in easily understood terms, classical Hindu thought. He

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New faiths

Continued from page 13

purpose of all things, the meaning of all things, the destiny of all things. He is the Lord of Glory. "Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved" (Acts 4:12). The name? Jesus Christ!

The accompanying list of books mentioned on these pages are very selective. I have chosen some general introductory works. Islam receives more attention than the other major religions because it is so much in the news and because it is growing so rapidly in the western world.

We live in an increasingly pagan world. Multitudes have lost their way and have severed their ties with "the Father's house." How are we going to direct them home? We have many helps available to equip us for talks with our Buddhist, Muslim or secular neighbour. But no amount of literature will benefit us - if we don't have a burden for the lost. A Ghana student, Isaac Ababio, said that the witnessing Christian must have a broken heart: "If we believe in an eternal hell, could our eyes be dry and our hearts undisturbed, when we see so many sinners blindly drifting to an eternal doom?"

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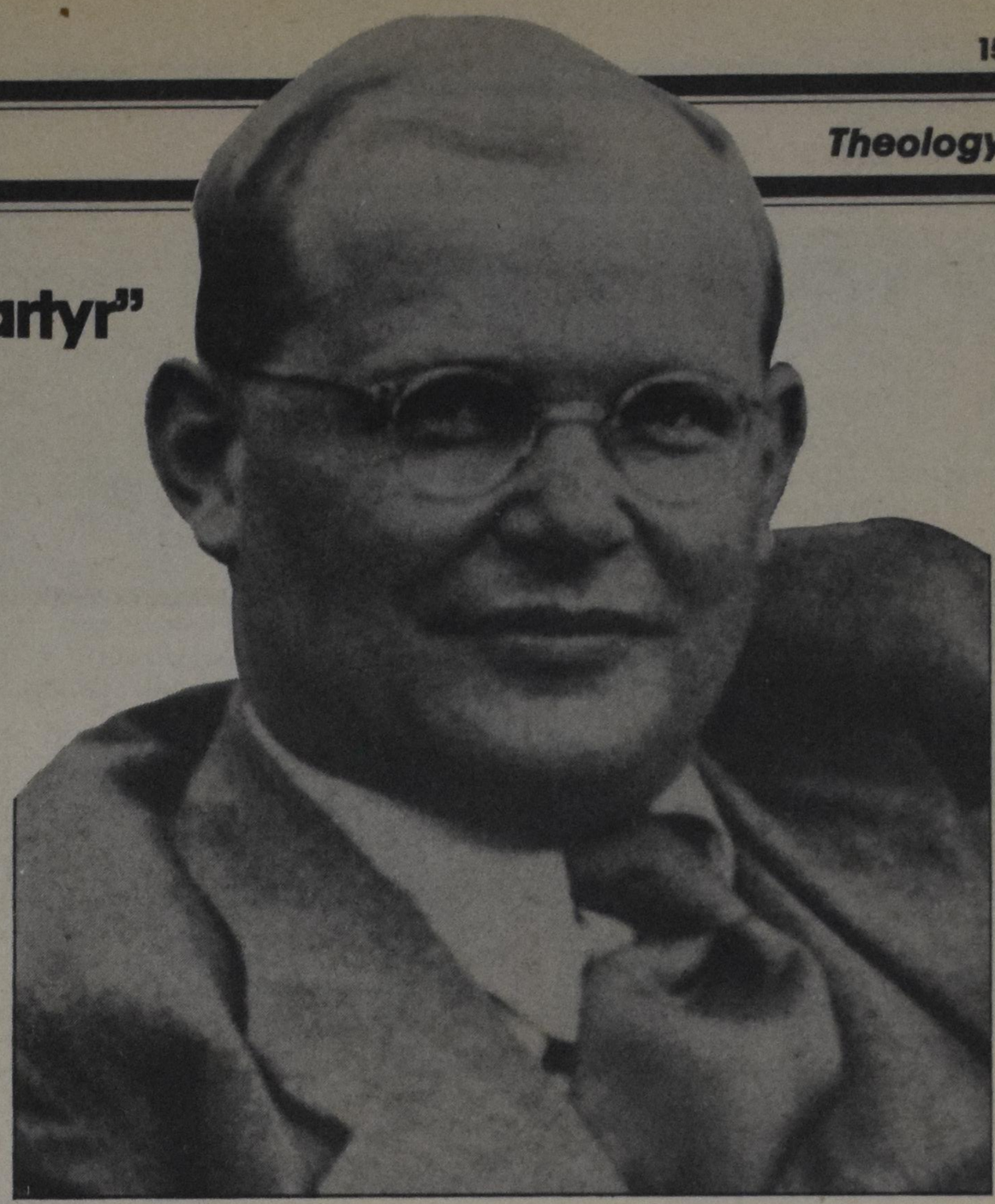
Sketches of modern theologians:

Dietrich Bonhoeffer: modern "martyr"



"That is indeed something essential, but it must come last of all. I believe that we ought so to love and trust God in our lives, and in all the good things that he sends us, that when the time comes (but not before!) we may go to him with love, trust, and joy.
Letters and Papers from Prison

by John Bolt

"It is the life fully as much as thought of Dietrich Bonhoeffer that has caught the imagination of men of our age and made him so central a figure in the contemporary theological scene." With this opening observation in his study of Bonhoeffer (*Life in One's Stride*), Kenneth Hamilton accurately sums up the significance of this remarkable twentieth-century theologian.

Actually, it may have been Bonhoeffer's death at the hands of the Gestapo on April 9, 1945, a death considered by many to be that of a martyr or witness to the Christian faith, that has so stirred the post World War II theological scene. It was Bonhoeffer's resistance to the Nazis in the 1930s, his active participation in the plot to assassinate Hitler, and the fascinating reflections on this experience, sent in letters to his friend and biographer, Eberhard Bethge, and posthumously published as *Letters and Papers from Prison* that has fueled an intensive debate among theologians about Bonhoeffer's understanding of the Christian life in the modern world.

John Bolt is professor of theology at Redeemer Christian College in Hamilton

Development of a bright mind

Dietrich Bonhoeffer was born on February 4, 1906 in Breslau, Germany. With his twin sister Sabine, he was the sixth and she the seventh of eight children born to Karl Ludwig Bonhoeffer, a Physician and Psychiatrist, and Paula Von Hase. His mother came from an aristocratic family which included the court Chaplain to the Emperor and the eminent Church historian, Karl Von Hase. The family moved to Berlin in 1912 where Dietrich's father became professor of psychiatry at the prestigious University of Berlin.

At the age of sixteen (1922), Bonhoeffer decided to enter the ministry of the church and to study theology. He studied at the Universities of Tubingen and Berlin under great German liberal theologians such as Von Harnack, Seeberg, Schlatter, Holl, and Lietzmann. He was also, at the same time, deeply attracted to and engaged in the study of the then "new" theology of Karl Barth. In 1927, at the age of twenty-one, he completed his licentiate (doctorate) writing a dissertation on the church (entitled *Sanctorum Communio*) and then served one year as an assistant pastor in a German speaking congregation in Barcelona, Spain. After a stay in America during 1930-31 at the Union Theological Seminary in New York, Bonhoeffer taught theology at the University of Berlin from 1931-33.

Run-in with the Nazis

It is during this time with the rise of Nazilsm that Bonhoeffer's life became publicly and politically significant. Hitler was installed as Chancellor of the German Reich on January 30, 1933 and on February 1, Bonhoeffer delivered a radio address on the *Leadership-Principle (Fuhrerbegriffes) in the Younger Generation* which was halted at midpoint by the authorities. That same year, the so-called "German Christians," those who followed Hitler, gained control of the church and an avowed Nazi, Ludwig Muller, was elected as National Bishop (Reichsbischof). The church also adopted the "Aryan Paragraph" which prohibited anyone of Jewish blood or anyone married to a Jew from holding office in the church.

Bonhoeffer, with Karl Barth, played a key role in uniting those opposed to the Nazification of the church into the *Confessing Church*. Bonhoeffer boldly claimed that one could not be both a Nazi and a Christian and that the Confessing Church was the only true church of Jesus Christ left in Germany. It is in the context of this conflict with the German Christians that Bonhoeffer wrote his popular *The Cost of Discipleship (Nachfolge)*.

New meaning to old theological terms

Bonhoeffer's concern in the book deals with the problem of what he refers to as "cheap grace." Cheap grace is the preaching of forgiveness without demanding repentance. It is justification without sanctification, baptism without church discipline, grace without discipleship. "When Christ calls a man he bids him come and die" notes Bonhoeffer. Bonhoeffer's concern, spelled out in a detailed exposition of the Sermon on the Mount, is that the German Christians take seriously what it means to follow Christ and take up his cross. As he saw the German church of the 1930s, he sensed a general capitulation which was unworthy of the Christian church. "Cheap grace," he wrote, "is the deadly enemy of our church. We are fighting today for costly grace."

The continuing appeal of Bonhoeffer is that he truly practised what he preached. He refused to have any part in the compromise between Hitler and the "German Christians" and accepted a call to become the pastor to two German-speaking congregations in London, serving in this capacity from October, 1933 to April, 1935. During that time, Bonhoeffer returned to Germany taking on the responsibility of an alternative pastor's seminary for the Confessing Church at Finkenwalde. When the seminary was officially disbanded by SS chief Heinrich Himmler, the seminary continued "underground." This experience led to the publication of *Life Together*, a manual for spirituality and community that still speaks powerfully today.

The climax of Bonhoeffer's life was, of course, his joining in the resistance movement and the plot to assassinate Hitler. For his involvement, Bonhoeffer was arrested by the Gestapo (on April 5, 1943) and sent to a succession of prisons and concentration camps. On April 9, 1945, a few days before the American troops arrived to liberate the inmates of the Gestapo concentration camp at Flossenburg, he was executed by hanging. He was only thirty-nine. His last words: "This is the end, for me the beginning of life."

In the title of this essay, I put the word "martyr" in quotation marks. The church in Flossenburg contains a tablet with the simple inscription "Dietrich Bonhoeffer," a witness (martyr) of Jesus Christ among his brethren." Whether or not Bonhoeffer was a martyr has been hotly debated. On July 27, 1976, one Manfred Roeder was fined 5,000 DM for defamation of the dead. Roeder had accused Bonhoeffer of being "in our eyes no innocent Christian who had to suffer for his convictions but a dishonourable traitor to his country who misused his ecclesiastical office to work for the

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HINDUISM

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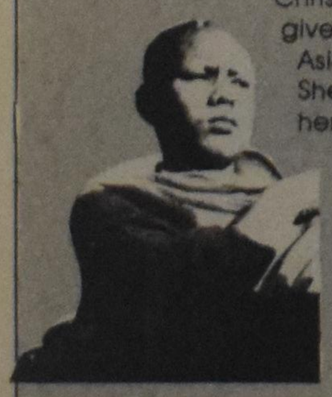
writes that Hinduism is not a doctrinal religion, but a way of life and experience. It has no fixed intellectual beliefs. "Intellect is subordinated to intuition, dogma to experience, outer expression is inward realizatrion." "The theist and the atheist, the sceptic and the agnostic may all be Hindus if they accept the Hindu System of culture and life."

BUDDHISM

Buddhism. A Way of Life and Thought, Nancy Wilson Ross; Vintage/Random House

Buddhism has nothing in common with Christianity. It is a man-centred religion. Man is the instrument of his own destiny. Buddha himself has made this plain. He once said that "By one's self evil is done, by one's self one is purified. The pure and the impure stand and fall by themselves. No one can purify another." And unlike Christianity, it has no concept of a personal divinity. Nancy Wilson Ross gives special attention to the Theravanda tradition, associated with S.E. Asia; and Tantrayana, associated with Tibet and Zen, linked to Japan. She is a convert to Buddhism with a Christian-western background. This heritage becomes evident in her optimistic-philosophical description of Buddhism. She neglects to give an adequate treatment of folk-Buddhism, though she admits that Buddhism abounds in contradictions and paradoxes. The poliferation of Buddhist deities, which is an integral part of Buddhism and art in certain cultures, illustrate the point. Her discussion of Tibetan Buddhism doesn't take into consideration the awful results of this feudal system of thought and practice. For centuries, the country has been in primitive darkness, gripped by fear and demonism.



A Buddhist Spectrum. Contributed to Buddhist-Christian Dialogue by Marco Pallis; Seabury/McGraw-Hill Ryerson.

In this book, Pallis treats a number of Buddhist themes of prime importance. He presents a coherent view of the world and human destiny as seen through Buddhist eyes. The western reader is led into an entirely different view of reality from hiw own.

According to Pallis, Buddhism believes that knowledge owes nothing to the outside world. It is not something gained through intellectual pursuit. One is awakened to knowledge. This awakening to knowledge, or enlightment, is like the flashpoint reached by the rubbing together of two sticks.

What is the meaning of Karma, the impelling force behind every rebirth and redeath? Why is forgiveness unthinkable in Buddhism? Pallis' answers are a sincere and brilliant attempt to clarify ideas that are so foreign to the westerners' thought world.

JUDAISM

Judaism, Samuel T. Lachs, Ph.D. and Saul P. Wachs, Ph.D., Major Word Religions Series, Donald K. Swearer, Editor, Argus/PMB Industries.

The first part of this book traces the history of the Jews, from Egypt and the Exodus to the holocaust experienced in Nazi Germany and the establishment of the state of Israel; part two, the theology and ethics of the Jews; part three with the customs and religious rituals that are part of the Jewish life; and finally, the major holidays are described.

The authors define a Jew as "someone who is born to a Jewish mother or who converts to Judaism." Jews are bound "by a bond that is ethnic and national, as well as spiritual" and the state of Isreal is viewed as a national as well as spiritual centre.

The book provides a fine insight into the historical developments of Judaism, its teachings and practice, and the reasons for the nation of Isreal's fight for survival among hostile Arab neighbours.

Dietrich Bonhoeffer: modern "martyr"

Continued from page 15

downfall of the German Volk" (*A Bonhoeffer Legacy*, p. 345).

The point that needs to be made here - and this is Bonhoeffer's chief lasting legacy to twentieth-century theology - is that Bonhoeffer increasingly stressed the importance of a Christianity that is actively engaged in this world. For Bonhoeffer at least, his political activity arose directly out of his understanding of the Christian life. He has become famous for such expressions as "worldly Christianity" or even "religionless Christianity," "Christ for others," "the Church for others," and "Christianity in a world come of age."

Bonhoeffer's concern for a modern Christianity, for what it means today, arose from a conviction that the Christianity in the past was often too concerned with the world to come, too individualistic, too much oriented to man's unhappiness and fear, too dependent on a God who only filled the gaps of man's knowledge and responsibility. He insisted that Christianity must not address itself to man's weakness, to his need in times of crises, but must affirm him in the happy ordinariness of life. Christianity must not first make happy people unhappy and then save them. Commenting on a song which suggests that this world is not our home he wrote:

"That is indeed something essential, but it must come last of all. I believe that we ought so to love and trust God in our lives, and in all the good things that he sends us, that when the time comes (but not before!) we may go to him with love, trust, and joy. But, to put it plainly, for a man in his wife's arms to be hankering after the other world is, in mild terms, a piece of bad taste, and not God's will. We ought to find and love God in what he actually gives us; if it pleases him to allow us to enjoy some overwhelming earthly happiness, we mustn't try to be more pious than God himself and allow our happiness to be corrupted by presumption and arrogance, and by unbridled religious fantasy which is never satisifed with what God gives. God will see to it that the man who finds him in his earthly happiness and thanks him for it does not lack reminder that earthly things are transient, that it is good for him to attune his heart to what is eternal, and that sooner or later there will be times when he can say in all sincerity, 'I wish I were home'".

(Letters and Papers from Prison, pp. 168-69).

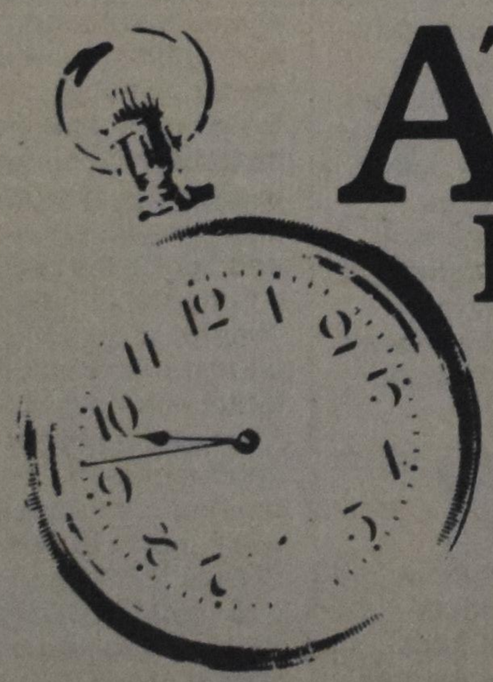
It was Bonhoeffer's concern for a this-wordly Christianity that led him to affirm the church's solidarity with the world - the church exists for others. Worldly Christianity is a Christianity that accepts responsibility and accountability in the world. It is not pious to withdraw from life and then to pray to God to take care of it. Much of Bonhoeffer's reflection on these questions is not systematically worked out but consists only of fragments and ideas written in letters from prison to his friend Eberhard Bethge.

On April 7 there was one denomination. On April 9 there were two.

Holland, Michigan
April 8, 1857

"Classis began as usual. The Reverend Vander Meulen, pastor of the host church and Van Raalte's most trusted ally, was president for the day. He knew what was coming and had selected as the text for his classis-opening sermon 1 Corinthians 14:1, 'Make love your aim. . . .' But no sermon could erase the stinging letters classis received as information that day. At the close of the session, the delegates rose to sing stanzas from Psalm 119 and, after prayer, stepped into the cool evening air. What they had witnessed, though they did not know it at the time, was the founding of the Christian Reformed Church in North America."

—*from* A Time to Keep



A TIME TO KEEP

A Time to Keep will tell you what happened on that day. It will also tell you about the 125-year history of the Christian Reformed Church. The book was written by Herbert Brinks, Curator of the Colonial Origins Collection at Calvin College, and A. J. Heynen, Executive Director of the Board of Publications of the CRC.

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Rememberance Day

Chatham students honour a living legend

We received a letter from Chatham, Ontario, a few weeks ago. It was signed "Christian School Students." We contacted the Christian schools in Chatham but the principals were unable to trace the students that sent the letter.

It reads:

Dear Sir:

Enclosed is the short story of The Netherlands Resistance Commemoration Cross. It is the story of brave men and women who fought in the resistance during the second world war.

One of these men, Pieter Broersma, lives here in Chatham, Ontario, and he received the Resistance Cross in Toronto from Thomas Kasteel, Consul General of The Netherlands.

Most people who read C.C. are Dutch or are Dutch descendants. These people should know about what happened during World War II. It is part of our heritage.

We interviewed Mr. Broersma and told him it was for our school paper. He does not know this goes to C.C.

You are a journalist and a professional writer, maybe you can make a short, human interest story out of this. These men and women are living legends; we should honour them now, not after they are dead ...

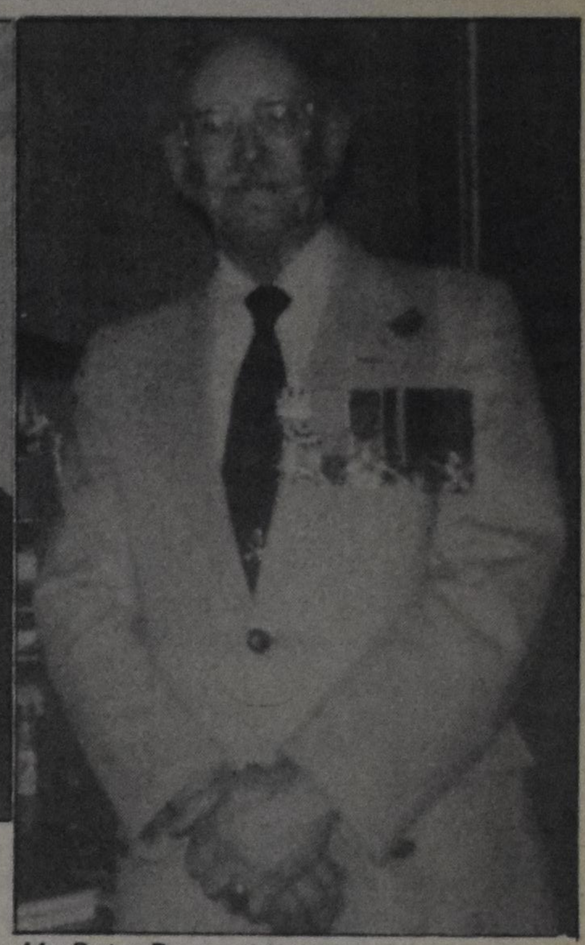
Go C.C. You are one of the best papers we know.

Christian School Students,
Chatham, Ontario.

We want to thank these students, whoever they are, for drawing this story to our attention. Unfortunately, we spoiled the surprise effect for them. Since we could not reach them and ask for a bit more information and a few good pictures, we had to contact Mr. Broersma ourselves. For *Calvinist Contact* to remain the best paper, we just had to have that extra material. Thank you, students, for helping us honour someone who risked his life so that we could have freedom.

Bert Witvoet

Mr. Broersma (left) in conversation with the consul



Mr. Peter Broersma

A time for war and a time for remembering

The following article is based on interviews with Peter Broersma by Chatham Christian School students and Bert Witvoet

When World War II started and the Germans invaded Holland, Peter Broersma was only sixteen years old. He was brought up in a Reformed home. He went to church twice on Sundays, but he did it to please his parents. "I was a born rebel, and I still am, I guess," says Mr. Broersma, as he recalls the years in his life that have recently been brought to memory again.

On Tuesday, September 21, 1982, Mr. Broersma received the Resistance Commemoration Cross from Thomas Kasteel, Consul General of The Netherlands in Toronto. The award was received with eleven other Dutch natives who furthered the cause of resistance during World War II.

Receiving the award was a complete surprise to Mr. Broersma. The reason the award was made 37 years after the war is that the Resistance Cross was instituted by Queen Beatrix after she came to the throne in 1980.

During World War II, Mr. Broersma worked for M.I. (Military Intelligence, bureau of pilot escape line). He also worked for the United States O.S.S. (Office of Strategic Services). In plain words: he spied for the U.S. Mr. Broersma not only survived the war, but he received several decorations from the U.S.A., France, Belgium and The Netherlands.

According to Mr. Broersma "it was all a matter of instinct and coolheadedness. I didn't have the time to think. I was in shape and trained to handle all types of situations. My reaction was almost second nature. I didn't realize until years later that I could have been shot on the spot."

Young as Peter Broersma may have been during the war years, he felt that if you believe in a cause you should go out there and fight for it. But the experience was not something he likes to reminisce on a lot. "I became very cynical and full of hate," recalls Broersma.

After the war he enlisted in the Dutch army and served in the far east, in British Malaya and the Dutch East Indies (now Indonesia). At that time he was filled with questions. "I didn't go to church anymore. I thought, if God is love how can he allow all these things to happen: the fighting, the bombing, the killing, the hunger, the concentration camps, the torture, an endless list? Millions died. Six million Jews, God's own people, died in camps in Europe."

In 1951 he came to Canada "to forget it all." In 1955 he married a Dutch girl. Together they have four children. The oldest son is serving in the Royal Canadian Air Force and the youngest son had his military training in the Canadian Reserve Forces.

Peter Broersma goes to church again. He and his family are members of the First Christian Reformed Church of Chatham. "But sometimes it all comes back as a terrible nightmare," Mr. Broersma confesses.

Not that he is a defeated man. At age 53, working as a custodian at McGregor High School in Chatham, he feels young. "The human spirit has no age." Besides, he would probably do it all over again. His sons' interest in the military is not accidental. And Mr. Broersma has this advice for all young Canadians: "Be proud that you are Canadians. Canada is a free and great country, worth fighting for."

What shall we remember?

Shall we remember the invasion by the enemy or the liberation by the allied forces?

Shall we remember the dead or celebrate with the survivors?

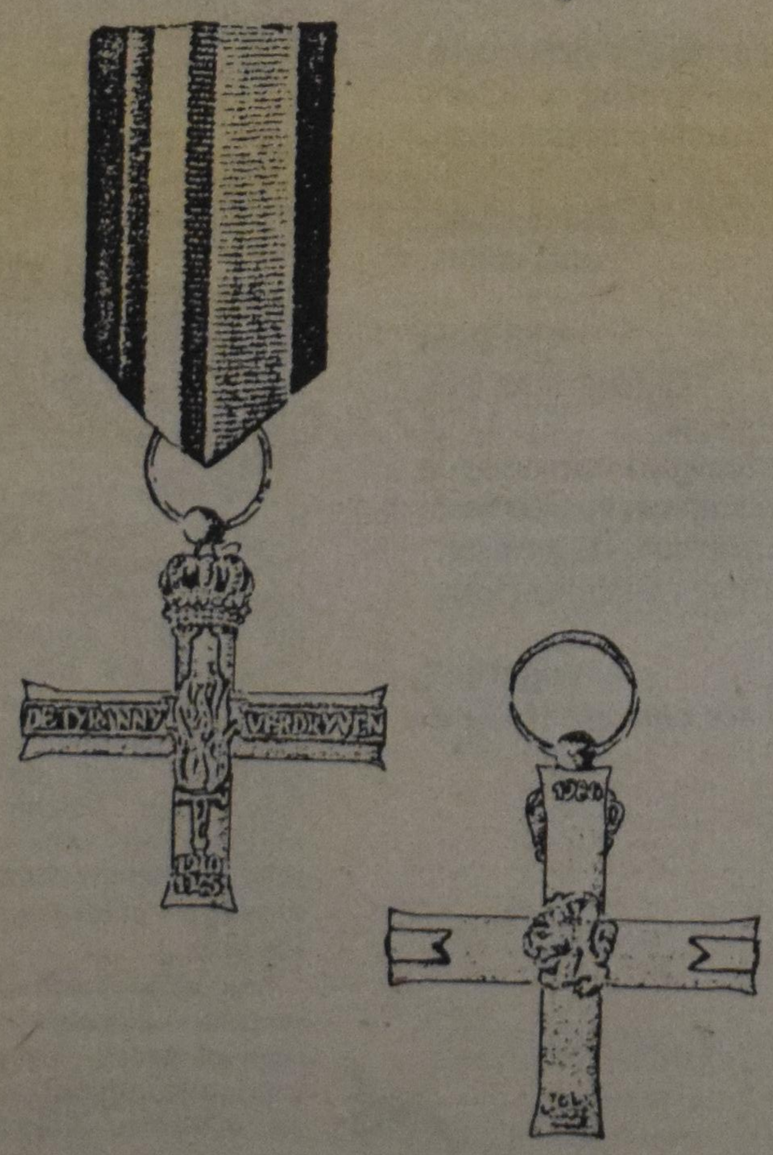
Shall we remember the traitors or the courage of resisters?

Shall we remember the punishment or the deliverance by God?

Shall we remember at all?

Yesterday I heard a radio program in which readers dramatized actual court cases that have taken place in Czechoslovakia. The minimum sentence for high treason was 10 years. It was chilling to hear court officials quote government acts (article and subsection) which forbid certain religious practices. To hear them speak with such conviction as if the accused had committed the foulest act! The lie became respectable and integrity became treason.

Then I knew again that we should remember everything. Lest we forget to stand on guard.



The symbolism of the Resistance Commemoration Cross

In the shaping of the Resistance Commemoration Cross the resistance to the occupiers of territory belonging to the Kingdom of The Netherlands during the Second World War is brought to expression. The background of that resistance, in all its diversity, is rendered in the text on the horizontal beam - expelling tyranny (de tyranny verdryven) - which is taken from the sixth verse of the Dutch national anthem, "Wilhelmus." The flaming sword on the vertical beam symbolizes both the readiness for battle of armed resistance and the fire of spiritual resistance. The colours of the ribbon from which the cross is suspended symbolize the unity of The Netherlands and the House of Orange (red, white, blue and orange) in the midst of darkness and mourning which the occupiers brought down upon the people of the Kingdom.

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Music

The practice of deceit: Dan Veldman

Bill van Dyk
CC music critic

Dan Veldman is a former high school teacher from Grand Rapids. Now he makes presentations on "The Anatomy of Deceit." In the past few weeks, CRC members have been flocking to his presentations to hear all about the evil that is penetrating our society.

More specifically, Veldman focusses on rock music, rock album covers, and print advertising.

Veldman states that he *likes* rock music. He likes some of it, that is. He doesn't know why, but he finds Bob Seger entertaining and he used to find Olivia Newton-John entertaining, but he doesn't anymore. And so he states at the outset of his presentation that he is not out to have everybody burn all their rock albums, and, thank goodness, he does not have backwards recordings of Led Zeppelin to peddle. He claims, rather ambiguously, that he is not out to tell anybody what to do about their rock music.

Then the lights go out. The theme of deceit is introduced with overhead transparencies. We are told that the first deceit took place in Eden, when Adam tried to blame Eve for leading him into temptation. Veldman lists several ways in which people deceive themselves, and then lists several ways in which we can try to prevent deceit. This is laid out for us very simply and rationally. Perhaps it is laid out too simply. On the other hand, perhaps that is the way it must be laid out for an audience that knows little about rock music or advertising.

The transparencies are soon tucked away and a slide/music presentation begins. First there are the advertisements, for Janzen swim-wear, for whiskey, and then there are the covers of Newsweek, including a colour photo of Charles and Diane upon which are supposed to be the letters S-E-X, slyly concealed among Charles' freckles. In the swimwear advertisement there is supposed to be something sinister and deceitful about the fact that there is a zipper in the bottom of the girl's bikini, and in the matching patterns of the girl's top and the man's swimsuit. Worse yet, there is the discernable face of a man with a beard in a very erotic location.

Next is the rock music and the album covers. The music is mostly raunchy *heavy metal*, with the exception of Billy Joel's "Only the Good Die Young." The album covers show demons and witches and violence, and Alice Cooper with his mascara. Songs by AC/DC (which I reviewed with distaste about a year ago) and Iron Maiden present images of unimaginable brutality and sensuality. Between the dirty lyrics, Veldman bandies about some statistics (did you know that 25 per cent of San Francisco's population is gay?) and commentary about the lack of censorship since 1975.

The presentation concludes with some comments, again on the overhead transparencies, about the need for discipline and strong families. The audience is suitably impressed. Once again, rock music has been dealt with.

But were parents informed? Did Dan Veldman's presentation lead to greater understanding of the issues confronting teenagers (and adults!) today? Are we now able to spot deception where it tries to infiltrate our lives?

I do not think so.

In the first place, Veldman's examples of rock music were not in the least *exemplary*. They are *somewhat* representative of the style called "Heavy Metal," but even then they were not in the least comprehensive. Furthermore, as became quite apparent during the question period afterwards (by which time most people had departed for their homes), Dan Veldman is not well informed about rock music. He tried to pass off his evasive answers by stating that no-one can be an "expert" on rock music. Veldman liked Olivia Newton-John when she was blatantly commercial in style, and he confused punk rock (which is manifestly anti-drugs, anti-occult, and anti-sexploitation), with heavy metal. Furthermore, during his entire presentation he never once expanded on the nature of rock music itself. In response to a question, he could not even distinguish the nature of the "beat," which other critics have found so disturbing.

Most of those "demonic" records are demonic primarily in the sense that the performers are worshipping the idol of Mammon. The occult sells! It sells very well. The members of KISS are entrepreneurs, not devil-worshippers.

And behind those ads with the erotic images and the word 'sex" concealed in the freckles? Veldman omitted the fact that the glamour girls straddling the Lincolns and the Mercurys in those Ford ads spell out sex much more explicitly, and deceitfully, than those hidden letters which no one I know of seems able to discern without the suggestive guidance of someone else.

Ironically, Veldman's presentation contains its own form of deceit. To the very uninformed Christian Reformed audience, Veldman appears to be an expert on rock music and advertising. His sensational slides exaggerate the proportions of its subject. His superficial analysis merely confirms established wisdom, and exploits a willingness to retreat into simple yes or no solutions.

Perhaps our community is unusually prone to this form of deceit because we steadfastly refuse to come to grips with rock music, to analyze it in depth, to confront it with the gospel message, and allow it to confront us with the desperate needs of an uneasy generation. It is easy to resist this challenge. It is easier to continue as we were.

But is that what we ought to be doing?

Travel

VANAF $649

Het enige wat deze winter lager zal zijn dan de tarieven van KLM* is de temperatuur!

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Dutch

Persoverzicht

Carl D. Tuyl

• Het parlement zit weer. Waarom er geen traditionele opening was met een troonrede gaat mij boven de pet, maar zo was het. Marc Lalonde begon deze zitting met een zogenaamde ekonomiese verklaring, die in feite een nieuwe begroting was. Met wat geschaaf en gebeitel denkt hij ergens een goeie biljoen dollar op de kop te kunnen tikken voor de kreatie van werkgelegenheid. Er was veel handgeklap en vooral in het zakenleven werden deze maatregelen met enthousiasme ontvangen, maar de Minister van Financien heeft nog niet precies uit de doeken gedaan waar dat geld vandaan moet komen. De strijdkrachten, buitenlandse hulp en het departement van Energie zullen waarschijnlijk kontanten moeten inleveren. De pers speculeerde ook hevig over het ontslag van Michael Pitfield, Trudeau's trouwe medewerker en sekretaris van het kabinet. Betekent het dat de professor zelf aan aftreden denkt?

• Ik was een paar dagen in Michigan en ontmoette daar Jack Louwsma, de Friese astronaut. Ik maakte van de gelegenheid gebruik om hem namens de lezers van *Calvinist Contact* te interviewen. Ik legde hem de brandende vraag voor: hoe gaat dat nou met je weet wel? Tengevolge dan van dit exclusieve interview met Colonel Louwsma kan ik al onze lezers verzekeren dat het ruimtevaartschip "Columbia" een aardig W.C.-tje aan boord heeft. Ik heb er zelfs een foto van gezien.

• In de U.S. is President Reagan op het oorlogspad, en hij geeft de Demokratiese Partij flink van leer. De verkiezingen daar zullen uitwijzen hoe zijn ekonomies programma door onze zuiderburen beschouwd wordt. En over verkiezingen gesproken: in Spanje hebben zowaar de socialisten de meerderheid behaald. Dwars over de oceaan kun je het tandengeknars van de fascisten horen. Het is natuurlijk wel merkwaardig dat de tendenz naar rechts zich niet in Spanje manifesteerde, maar ze zijn daar altijd een jaar of vijftig achter natuurlijk.

• In Moskou rammelde kameraad Brezhnev weer met de sabel. In een toespraak beloofde hij zijn generaals meer geld voor oorlogstuig. Dat wilde er bij die ster-bedekte heren wel in natuurlijk. Het kan mede door het feit dat Rusland in Canada en in Amerika ontzettende hoeveelheden graan aangekocht heeft.

• Er vloeit weer bloed in Ierland waar de mensen het voortdurend klaar spelen om elkaar het leven onmogelijk te maken.

• De Israeliese regering die, zoals we allemaal zo langzamerhand wel weten niet van halve maatregelen houdt, heeft besloten om de nationale luchtvaartmaatschappij El Al maar op te doeken. Er werd jaarlijks zo'n twee-honderd miljoen aan verloren en het was dus nog niet zo'n gek idee. De vakbond kwam natuurlijk in opstand en schepte zo'n komplete chaos op de Ben-Gurion vlieghaven dat de kraker-relletjes in Amsterdam daar bij vergeleken maar kleuter-gereutel waren.

• De West-Duitse regering gaat ook bezuinigen op de sociale lasten, en niet zo malletjes ook: er gaat meer dan twee biljoen dollar van Sociale Zaken naar de defensiebegroting. "Geen boter, maar kanonnen", dat klinkt vele van mijn lezers nog wel bekend in de oren. Deze hernieuwde bewapeningsinvesteringen herinneren mij aan wat Winston Churchill zei in 1929: "Zonder aanmerkelijk te hebben toegenomen in zedelijkheid of wijsheid, heeft de mensheid nu wapens tot haar beschikking, waarmee ze zonder twijfel haar totale vernietiging kan volbrengen." Dat was meer dan vijftig jaar geleden. Sinds die tijd heeft de mensheid aan zedelijkheid en wijsheid aanmerkelijk ingeboet en is de vernietigingskapaciteit van haar wapens gestegen boven ons bevattingsvermogen. In die maatschappij gaan we straks op het elfde uur van de elfde dag in de elfde maand onze doden herdenken. Misschien kan alleen God de taal van het vergoten bloed nog maar horen. Hier op aarde schijnen de mensen het niet meer te kunnen horen.

• Ik weet echter graven waar u het bloed zou kunnen horen schreeuwen: nooit meer! In West Java, op de top van de Poentjak, een meter of vijftig aan de Westzijde van de weg, overgroeid door tropies struikgewas, lag voor jaren het stoffelijk overschot van een Hollandse soldaat. Een primitief houten kruis met zijn helm, scheef hangend aan de top van het kruis markeerde de plaats. Misschien ligt hij nu op het erekerkhof Menteng Poeloe in Djokjakarta, ik weet 't niet. Maar wel zie ik nog in mijn gedachten dat stukje grond. Daar schreit bloed ten hemel. De wereld is bezaaid met zulke graven, en het bloed schreeuwt maar door. Wie aan die kreet beantwoordt met politieke leuzen is een grafschender, hij die het ten hemel schreiend bloed het zwijgen op legt met de holle slogans van een verdwaasde wereld is een afgodendienaar. Er is maar één reaktie mogelijk: het gebed van de stervende Willem de Zwijger "Mon Dieu, mon Dieu, ayez pitié de ce pauvre peuple!" Mijn God, mijn God, heb medelijden met deze arme mensen!

J. VanHarmelen

Een baken in zee

Een vriend stuurde mij een photo copy van een artikel geschreven in een of ander tijdschrift dat met het onderwijs heeft te maken. De titel van dat artikel luidde dan ook: "zo onderwijst men geschiedenis," maar de bedoeling van het artikel was te zeggen: zo moet men geen onderwijs geven in de geschiedenis. Het artikel was getekend met twee initialen, H.A. wat mij doet vermoeden dat het een van de laatste pennevruchten is van de onlangs overleden Hendrik Algra. Ik heb veel van hem gelezen in boek en blad, ook in het "Fries Dagblad," dat steeds in bundels mijn huis door bevriende hand bereikt. Het was altijd de moeite waard om naar Hendrik Algra te luisteren, en in daadwerkelijke zin spreekt hij nog nadat hij gestorven is.

Als er één was die wist hoe geschiedenis moest onderwezen worden, dan was hij het. Toen ik jong was leerden we al op de jongelingsvereniging veel van zijn driedelig handboek: het erfdeel der vaderen, en later uit zijn serie, die hij schreef met A. Algra: Dispereert niet, twintig eeuwen historie van de Nederlanden.

En zo'n man, die zoveel gedaan heeft om ons te onderwijzen, moest aan het eind van zijn leven optornen tegen de vele dwaasheden die in Nederland door zijn broeders in het geloof als iets nieuws te berde werden gebracht. En het onderhavige artikel moet met verdriet geschreven zijn:

"Ergens in het dichtstbevolkte gedeelte van Nederland, in een streek, waar heel veel ouders een uitgesproken voorkeur hebben voor de School met de Bijbel, is een christelijke school voor voortgezet onderwijs: een lyceum met een gymnasiale afdeling en een Havo- afdeling. De hele gemeenschap telt ongeveer vijftien honderd leerlingen. Het bestuur dat is nog onlangs gebleken, stelt er prijs op, dat de duidelijke bepalingen van de statuten worden nageleefd, als zich ouders aanmelden voor het lidmaatschap van de vereniging, waarvan de school uitgaat.

Natuurlijk krijgen die vijftien honderd leerlingen ook les in de geschiedenis. Voorgeschreven is een leerboek, dat tot titel heeft: "Geschiedenis in onderwerpen". Het is geschreven door een aantal redactieleden. In de inleiding staat dat elk onderwerp is behandeld door iemand, die daarvoor speciaal bevoegd mag worden geacht. Toch komt er een heel verhaal in voor over Venetianen, die het stoffelijk overschot van de apostel Marcus wilden ontvoeren. De Bijbel weet niets van een apostel van die naam.

Hier volgt een gedeelte uit het eerste deeltje, voor de jongere leerlingen:

"De aarde is al miljarden jaren oud. De mens bestaat veel minder lang. Van de eerste mensen weten we weinig af. We weten trouwens niet eens of we hen al mensen kunnen noemen: ze zagen er heel anders uit dan wij. Er zijn verschillende opvattingen over het ontstaan van de mens. Een van de meestbekende is, dat miljoenen jaren geleden enkele groepen apen van uiterlijk begonnen te veranderen. Waardoor dat kwam weten we niet. Wel weten we bijna zeker, dat dit in Afrika is gebeurd. Er is wel eens gedacht dat daar de bossen kleiner werden en dat daarom sommige apen de bomen verlieten en zich in de vlakte gingen wagen. Van die apen zouden dan de mensen afstammen. De apen die in de bomen bleven leven, zouden dan de voorouders van de mensapen zijn. Of het zo gebeurd is weten we niet.

Op de grond moesten de apen zich verdedigen tegen de roofdieren, die veel sterker en sneller waren dan zij. Diezelfde roofdieren waren ook hun concurrenten bij de jacht. Er kwamen nu heel geleidelijk veranderingen bij die aapachtige wezens. Op de duur werden ze daardoor de gevaarlijkste rovers van de vlakte.

Wie niet sterk is moet slim zijn. Ook voor onze voorouders gold dat. Hun hersenen, en dus hun verstand, ontwikkelden zich meer dan die van de andere levende wezens. De herseninhoud (dat is de ruimte, die de hersenen in het hoofd innemen) nam toe tot plus minus zeshonderd kubieke centimeter. Bij de mensapen is de herseninhoud vijfhonderd kubieke centimeter. Ook leren deze wezens hun tong zo te gebruiken dat zij elkaar mondeling tekens konden geven. Uit deze tekens zou later de taal voortkomen. Ook werden ze handig want met hun handen leerden ze verschillende werkjes doen. Ze konden hun handen daarvoor gebruiken omdat zij die niet meer nodig hadden voor het lopen. Daarvoor gebruikten ze nu hun benen. Dank zij hun goed ontwikkelde hersenen en hun handen leerden deze mensen steeds betere werktuigen maken. Dat was erg belangrijk. Wat ze niet met hun handen konden doen, lukte wel met een stuk steen of met een stok.

De mensapen leerden ook werktuigen te maken en elkaar telkens mondelinge tekens te geven, maar ze konden het lang niet zo goed. Resten van eerste mensentypes zijn alleen in Afrika gevonden. Men neemt aan dat die enkele miljoenen jaren oud zijn. Later verspreidden de mensen zich over andere landen met een warm klimaat, zoals China en Java. De mens was zijn verovering van de aarde begonnen. De eerste mensentypes werden gevolgd door mensen die meer op ons leken. Hun herseninhoud bedroeg ongeveer duizend kubieke centimeter, wat een vooruitgang vergeleken bij hun voorgangers! Geleerden noemden dit type homo erectus, de rechtopgaande mens. Bij dit type behoort de Pekingmens, van wie bekend is dat hij al vuur gebruikte."

Meermalen, "aldus Hendrik Algra," heb ik er op gewezen, dat het christelijk voortgezet onderwijs ook in de keuze van zijn leerboeken zijn eigen identiteit moet bewijzen. Dat sprak vroeger vanzelf en met name voor het vak geschiedenis. Dat is nu blijkbaar op sommige christelijke scholen niet meer het geval. Voor sommige ouders kan het een verrassende belevenis zijn, als zij zich eens verdiepen in het leerboek voor geschiedenis, dat zij voor hun kinderen hebben moeten aanschaffen."

Zo onderwijst men in de christelijk school geschiedenis, in Nederland. Het lijkt me voor ons, in Noord Amerika, een baken in zee.

Dutch

De bevrijding van Zuid-West Nederland

Begin oktober 1944, kort na de catastrofe van de luchtlandingen bij Arnhem, kreeg Montgomery opdracht van zijn chef, generaal Eisenhower, de oevers van de Westerschelde van vijanden te zuiveren. Dat moest bovendien snel gebeuren, want de haven van Antwerpen moest zo gauw mogelijk ter beschikking komen voor de geallieerde scheepvaart. Voorlopig hadden troepen van het Duitse Vijftiende leger echter het gebied ten zuiden en ten noorden van de brede stroom vast in handen, want ook hun bevelhebber, generaal Von Zangen, begreep maar al te goed wat er op het spel stond.

Oost-Zeeuws Vlaanderen was in september helemaal bevrijd, maar ten westen van de Braakman hadden de Duitsers zich verschanst en tengevolge van de inundaties hier was het terrein moeilijk begaanbaar. Hetzelfde gold trouwens voor de eilanden ten noorden van de Schelde. De burgerbevolking was grotendeels al geëvacueerd nog voor de invasie in Normandië (juni 1944), Walcheren was een grote vesting geworden, Schouwen-Duiveland, Noord- en Zuid-Beveland en Tholen stonden vrijwel geheel onder water.

De opmars van de Canadezen vanuit het Belgische gebied richting Sluis verliep moeizaam. Elfduizend Duitsers versperden hen de weg naar Breskens, waar zware Duitse kustbatterijen de monding van de Schelde bestreken en vooral die moesten worden uitgeschakeld. Overal waren versterkingen opgeworpen en de stroken land, die niet onder water waren gezet, waren bezaaid met landmijnen.

Oorlog is een gruwelijk bedrijf. Een eenmaal ingezette aanval gaat door, zonder dat de bevelhebbers zich iets aantrekken van het spoor van vernielingen, dat zij achter zich laten. Wat de burgerbevolking in dit gebied moest doorstaan blijkt onder meer uit de dagboeknotities van de 22-jarige dochter van de smid in Biervliet. Aanvankelijk bleef de familie nog in huis, maar toen de granaten steeds dichterbij vielen, vluchtte zij in een duiker onder de weg. Enkele van haar aantekeningen:

''Onophoudelijk granaatvuur. Vanmiddag zijn op Driewegen bommen in een kelder met 24 mensen gevallen, waarvan er tien gedood werden en verscheidene gewond. De lijken kunnen niet meer geborgen worden en worden vlug in tuintjes of onder bomen gestopt.''

''Het eten is bijna op. Iedere dag één boterham en een kop aardappelen. We hebben maar één vork, welke we steeds afwassen. Verder eten we appels. Vader en mijn verloofde gaan die in de nabije boomgaard halen als het iets rustiger is. Alles is al van de bomen geschoten, takken inclusis. Onze duiker is inmiddels al aangegroeid tot 40 personen. Vanmiddag waren mijn vader en mijn verloofde juist weer uit de duiker om een pak stro te halen, die we nog voor de duiker wilden zetten in verband met schervengevaar, toen plotseling een vliegtuig 7 racketgranaten op en rond onze schuilplaats liet vallen. Wij hoorden een oorverdovend lawaai terwijl zwarte stofwolken, dakpannen, steengruis en graszoden bij ons binnenvlogen.''

Prins Bernard met twee officieren in de tweede wereldoorlog

En een dag later:

''Vannacht viel er weer een granaat in de schuur naast de schuilplaats. We hoorden dat er een paard gewond was vanwege het vreselijke gekreun. Ook horen we de varkens erbarmelijk gillen en brullen. Even later viel er weer een voltreffer in de schuur waardoor de koeien getroffen werden. Het is een angstig leven. Ook onze beide schapen liggen reeds dood in de wei. In al deze ellende heeft onze buurvrouw in een schuilkelder het leven geschonken aan een zoon. Tijdens die gebeurtenis vielen vier granaten op hun woning terwijl zij in de kelder zaten.''

Op 19 oktober werd Aardenburg bevrijd en drie dagen later viel Breskens in geallieerde handen. Daarna volgden Cadzand, Sluis en St. Anna ter Muiden en op 2 en 3 november veroverden de Canadezen Knokke en Zeebrugge.

Ook vanuit Brabant rukten de Canadezen op naar Walcheren. Zij bereikten het kanaal van Wemeldinge op de 27ste oktober, op 29 oktober werd Goes bevrijd en op de 31ste stonden de bevrijders voor de dam, die Zuid-Beveland met Walcheren verbindt.

Maar hoe zou men dit zwaar verdedigde eiland kunnen bevrijden? Op de dijken en in de duinen stonden wel 25 zware batterijen opgesteld en wanneer men die een voor een onschadelijk zou willen maken, zou dat enorm veel tijd en vooral veel mensenlevens kosten.

Het Canadese opperbevel had echter al eerder tot een riskante en gevaarlijke, maar wel radikale operatie besloten: de dijken van Walcheren zouden worden kapot gebombardeerd, zodat het hele eiland zou worden overstroomd. De bevolking werd tevoren door middel van pamfletten gewaarschuwd.

Op 3 oktober verscheen een eskader van de Royal Air Force boven de Westkappelse zeedijk. Een deel van de bevolking zocht een schuilplaats onder de molen op de dijk. De molen werd door een voltreffer geraakt en 47 mensen, die als ratten in de val zaten, verdronken. Strategisch gezien echter was het bombardement een succes: door een gat van 125 meter breedte, later aangroeiend tot 400 meter, stroomde het zeewater naar binnen. Later volgden soortgelijke bombardementen ter weerszijden

Vervolg op blz. 16

Als je 't mij vraagt

Hoe was de AACS conferentie? #3

Syrt Wolters

Ik besloot mijn laatste praatje met te zeggen dat mijn verwachtingen te hoog gespannen bleken te zijn omtrent de behandeling van het thema van de conferentie: ''Van gemeenschap tot samenleving''. Dat mijn verwachtingen te hoog gespannen waren, was niet de schuld van de spreker. Ik moet dat aan mezelf wijten. Doodgewoon, omdat ik de titel niet begrepen had. Ik had er heel wat anders in gelezen dan de spreker bedoelde.

Ik had gehoopt dat in de serie van lezingen speciale aandacht geschonken zou worden aan de verhouding van de ''communion'' (in de zin van ''gemeenschap van gelovigen'') tot de ''community'', de samenleving in de maatschappij in de wereld. Voor mij lag dit idee vrij logisch voor de hand. Wat is de verantwoordelijkheid van het ''lichaam van gelovigen'' in de ''maatschappij'' rondom ons?

Ik vond en vind dat onderwerp van buitengewoon belang. Ik geloof dat ik het in mijn praatjes al eens vaker heb laten uitkomen, dat ik vrees, dat de ''gemeenschap der heiligen'' in de wereld zich erg ''seculair'' gedraagt en niet als gemeenschap der heiligen.

Beseffen we wel voldoende, dat we als gemeenschap van Christus het eerste gebod ''Gij zult geen andere geboden voor uw aangezicht hebben'' heel schromelijk verwaarlozen als het aankomt op stellen van ons vertrouwen op God? Politiek, sociaal, economisch hebben we ons doodleuk het patroon van de ''wereld'' aangemeten. We doen zoals de ''Romeinen'' doen, totaal veronachtzamend de grondwet van het koninkrijk Gods, dat als ons handelen en al ons denken gedreven moet worden door een totale liefde tot God en een liefde tot de naaste als de liefde tot onszelf.

Zonder blikken of blozen gaan we een politieke partij steunen of er voor stemmen, welke gelooft in het beginsel van de Franse revolutie: volks souvereiniteit: De overheid is dienaresse van de meerderheid der stemmen! Paulus leert ons wel wat anders in Romeinen 13!

Als het gaat om een baan laten we de noden van ons leven zwaarder wegen dan de eis van God's wet, door zonder enige scrupules ons aan te sluiten bij een van de bestaande vakbonden die aan geweldpleging doen alleen al door de praktijk van de ''closed shop''. U weet wel wat ik bedoel. Het beginsel van de classestrijd staat in het vaandel van de organisaties. Ze noemen zich een ''broederschap'', ja, ja, meer op de manier van: Wees mijn broeder of ik sla je de hersens in!

O ja, ik weet wel dat er allerhande redenen aangevoerd worden waarmee men zijn handelen tracht aannemelijk te maken: De grootste dooddoener lijkt mij het argument, dat men gaat ''getuigen'' in die organisaties. Dat heeft ook nog een vrome klank. We zingen dat evangelie ook, u kent het vast wel. We zijn allemaal kaarsjes in de nacht. U in uw hoekje en ik in het mijn.

Natuurlijk moeten we individueel lichten zijn en leesbare brieven, maar Christus heeft zich een ''volk'', een ''priesterschap'', een ''natie'' gekozen. Dat wil zeggen: we zijn een ''gemeenschap''. Geen individuele kaarsjes, maar een ''bundel'' van licht!

Waar blijkt in de wereld dat we als lichaam van Christus een geheel nieuwe levensstijl hebben. Waar blijkt het uit dat we als gemeenschap ons geheel anders orienteren tot het leven dan de wereld doet?

Het gemis van die geheel andere levensstijl is er het bewijs van dat we in die dingen ons vertrouwen stellen op iets of iemand anders dan de Here. God noemt dat afgodendienst. We verwijten de humanisten dat ze het leven verdelen in twee sferen: een voor je stoffelijk bestaan en een voor je geestelijk leven. Die twee hebben niets met elkaar te maken. Zoals een vakbond leider het me eens zei: ''God takes care of your soul and we take care of your stomach''. Maar doen wij in ons gedrag niet precies hetzelfde?

We verwijten de Noord Amerikanen dat ze zo ''pragmatisch'' zijn (Als het werkt, is het goed; zo niet- skip it), maar handelen we niet evenzo? Wie gaat er nu, terwille van een idee, z'n gezin, z'n levensbestaan in de waag stellen? We moeten ons verstand toch ook gebruiken. Daarvoor heeft God het ons toch gegeven? Wanneer zou de tijd komen dat er van de tegenwoordige Christenen gezegd zal worden dat ze van ''de nieuwe weg'' zijn. De mensen van de totaal andere houding tenopzichte van het leven in al zijn verbanden?

Kunt u zich nu voorstellen dat ik vol spanning was toen ik las dat de AACS conferentie dat probleem zou behandelen en bestuderen? Al jaren hunker ik naar een keer in het getij, waarbij wij, gelovigen, onze adeldom weer bewust gaan worden. Gelukkig, de AACS conferentie 1982 zal de bazuin blazen en het probleem na aan ons hart leggen, zodat we opnieuw ontdekt worden aan de rijkdom van het koninkrijk Gods en onze rijke taak in dat koninkrijk, opdat uit ons leven moge blijken dat we metterdaad geloven dat Christus onze Heiland is maar ook onze Heer en Koning. Lippendienst is de Here een gruwel.

N[illegible] ik nog niets gezegd over Dr. Hart[illegible] benadering van het thema: ''From Communion to Community''. Daar ga ik het dan over hebben de volgende keer.

Dutch

Uit Nederland

Radio Nederland □ Bijna een kwart van de Nederlanders wil emigreren, als hen daartoe de kans werd geboden. 33 procent van deze Nederlanders zou naar Australie willen, 22 procent naar Canada en 14 procent naar Nieuw Zeeland. Dit zijn enige resultaten van een onderzoek dat het bureau Intromart instelde in opdracht van de VPRO-radio welke een aantal programma's maakt over landverhuizers, avonturiers en reizigers met als centraal thema "Weg uit Nederland." Opmerkelijk is dat de wens om te emigreren niet gebonden is aan de omstandigheid of men hier al dan niet een baan heeft en ook niet aan leeftijd. Bij de meeste aspirant emigranten is de opvatting dat er in het buitenland betere kansen bestaan, doorslaggevend. Verdere overwegingen zijn: gebrek aan ruimte en een teruglopende discipline. Bij de jongeren blijkt het aspect van het avontuur voornamelijk aan te trekken.

□ Er komt een pensioenregeling voor in Nederland gevestigde Nederlanders die tijdens de tweede wereldoorlog daadwerkelijk aan het verzet tegen de Japanse bezetter in Nederlands Indie hebben deelgenomen. De ministerraad heeft daartoe besloten. In 1979 had zij hier nog afwijzend over beslist doch ontmoette daarbij verzet van de Tweede Kamer. Er werd toen een commissie Indisch verzet ingesteld en deze heeft medio vorig jaar een rapport uitgebracht. Voor een verzetspensioen zullen naar verwacht tussen de 50 en 1,000 mensen in aanmerking komen. Het overgrote deel van hen ontvangt nu reeds een uitkering op grond van de wet uitkering vervolgden. Over de omvang van het pensioen noch over de datum van inwerking treding zijn bijzonderheden bekend gemaakt.

□ Calvé, die Nederland de helft levert van alles wat met pinda's van doen heeft, heeft bekendgemaakt in het dagblad Trouw, dat de 14 miljoen Nederlanders per jaar een kleine dertig miljoen potten pindakaas van 350 gram verorberen. Dat is dus twee potten pindakaas per Nederlander per jaar, hetgeen een gezamenlijke waarde vertegenwoordigt van 50 miljoen gulden.

Van de vorig jaar ruim 70 duizend ton ingevoerde pinda's, kwam 20 duizend ton uit de Volksrepubliek China, 16 duizend ton uit Argentinie, ruim 13 duizend ton uit de Verenigde Staten en 12 duizend ton uit Zuid Afrika. Het dagblad Trouw had om de gegevens gevraagd naar aanleiding van een artikel over de Amerikaans-Chinese strijd op de pinda markt.

□ Het gaat slecht in de sector bouwnijverheid, dat is bekend. Maar de voorzitter van de Stichting Vakopleiding Bouwvak, de heer Ariens, deed zijn gehoor op de jaardag 1982 van de school toch wel erg schrikken door te zeggen dat gemiddeld iedere vier uur een bouwbedrijf failliet ging. Dat zou betekenen dat in de eerste 8 maanden van dit jaar ruim 1500 bedrijven gefailleerd zouden zijn. Dit klopt gelukkig niet, want het Centraal Bureau voor de Statistiek geeft het-overigens nog steeds schrikbarende getal van 878.

Onder Ons

Niet Tromp, broeder Rang, maar Admiraal De Ruyter

Geachte Redacteur:

In uw blad van 1 oktober jl. las ik een aardig stukje van Mr. Rang "How much is Dutch?", dat met aandacht door mij werd gelezen. Toen ik echter dichtbij het einde kwam heb ik mijn ogen wel even uitgewreven. Ik las daar namelijk dat de historie ons leert dat waar Napoleon of Hitler er niet in slaagden Engeland binnen te dringen, de Hollandse admiraal Tromp dit wel deed.

Ik vraag me af Mr. Rang, hoe u aan deze bewering komt. Of moet ik aannemen dat het een 'slip of the pen' is? Er heeft nl. nooit een admiraal Tromp een invasie in Engeland gedaan.

Wie dit wel deed was admiraal de Ruyter, die op 18 juni 1667 de Theems en Medway opzeilde en zo de beroemde tocht naar Chatham maakte, waar de Engelsen maar liever over zwijgen. Er was toen zelfs geen Tromp op de vloot aanwezig want het was in de tijd dat Cornelis Tromp met de Ruyter overhoop lag. In 1673 verzoenden de beide admiraals zich met elkaar.

Wel is Cornelis Tromp in 1673 of 1674 naar Engeland geweest (toen was het vrede) en werd door de koning tot baron verheven.

Dus nogmaals, geen invasie door admiraal Tromp.

W. Van Wyngaarden,
Hamilton, ON

Gebed van de liefde

Heer, maak mij een instrument van uw liefde.
Waar bitterheid schuilt, geef daar aanvaarding;
Waar hoogmoed, Heer, ootmoedigheid;
Waar wrok, barmhartigheid, vergiffenis;
Waar zelf-genoegzaamheid, o Heer,
een eerlijk oog voor eigen falen;
Waar veroordeling, slechts mede-lijden;
Waar afgunst, geef een hart vol dankbaarheid;
Waar ongeduld, lankmoedigheid;

O Here God, vervul zoo mij,
Dat ik geen klaterende schel zal zijn,
Geen hindernis op uwe wegen.
Maak dat ik toch uw instrument mag zijn.
O God mijn Vader, geef uw zegen.
Amen.

St. Fransiscus van Assissi

Coby Veenstra-Van Duyvenvoorde,
Hampton, Ont.

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Ministry of Health
Ontario
Larry Grossman, Minister

Bevrijding van Zuid-West Nederland

Vervolg van blz. 15

van Vlissingen en bij Veere. De bevolking vluchtte, voor zover zij in de hoog gelegen dorpen niet achterbleef, naar Middelburg: twintigduizend mensen, die zich bij de even grote bevolking van de stad voegden.

Nu volgde van verschillende kanten een massale aanval op het onder water gezette eiland.

Op 8 oktober was Walcheren geheel van vijanden gezuiverd. In diezelfde periode werd ook Noord-Beveland bevrijd en op 28 november voer het eerste konvooi schepen op door de Westerschelde naar het reeds op 4 september bevrijde Antwerpen, waarvan de haven nagenoeg onbeschadigd in geallieerde handen was gevallen.

Maar Walcheren was een verdronken eiland. En toen in de zomer van 1945 heel Nederland feest vierde bood het eens zo mooie eiland een trieste aanblik. Afgezien van de vernielde steden en dorpen en de honderden doden, die de oorlog in dit deel van het land had geëist, was het duidelijk, dat de kostbare landbouwgrond van Walcheren voorlopig onbruikbaar zou zijn. De vloedstroom stuwde iedere dag het zeewater omhoog door de gaten in de dijken. Zout water! Ook al zou men er wel in slagen de gaten te dichten, de grond bleef nog lange tijd ongeschikt om bebouwd te worden.

Bij de verovering van Walcheren, nodig om Antwerpen bereikbaar te maken, zijn 13.000 Canadezen gesneuveld of gewond.
("Thank you Canada" feature).

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THANKS

DEELSTRA: We express our thanks to our children and grandchildren for their love and thoughtfulness on our 50th Wedding Anniversary. Thanks to all our relatives and friends for the many cards and flowers and best wishes. Above all, we, with our children and grandchildren, pray to our God for his continuing care.
Mr. and Mrs. T. Deelstra, Box #215, Wyoming, Ont.

BIRTHS

PASMA: With joyful hearts and thanks, to the giver of life, Jack and Aurelia proudly present the birth of their daughter, BETHANY ASHLEIGH. Eagerly welcomed by Chad, Jennifer, Chandra and Kelly. Proud grandparents are: Mr. and Mrs. Ralph Vander Vaart of Smithers, BC and Mr. and Mrs. Thomas Pasma of Springfield, Ont.

TENYENHUIS: Elzo and Marijke celebrate the birth of ELIZABETH SARAH, a little sister for Jeannette. Elizabeth was born on October 7, 1982, and weighed a healthy 7 lbs. 11½ oz. Another grandchild for Mr. and Mrs. E. Tenyenhuis of Nova Scotia and Mr. and Mrs. P. Plaisier of Saudi Arabia. A great-grandchild for Mrs. De Lange-Horlings, Mrs. Plaisier-Van Noort and Mrs. Tulp-Dijkstra of The Netherlands. We, with our families, thank and praise our heavenly Father for this new life.
19 Heather Ave., Guelph, ON N1G 1P2

VANOENEN: We, Bill and Theresa, give thanks to God for the precious gift of life, our daughter, MIRIAM ROSE, born on October 5, 1982, weighing 7 lbs. 13½ oz. A sister for Rachael. Second granddaughter for Mr. and Mrs. John Vis of Thunder Bay and 17th grandchild for Mr. and Mrs. John VanOenen of Lucknow. Also second great-granddaughter for Oma Vis in Holland.
R.R.#3, Owen Sound, ON N4K 5N5

VAN SPRONSEN: With thankfulness to the Lord, we, Simon and Audrey, welcome with much love, our second child, a healthy baby girl, MICHELLE LEE, 7 lbs. 9½ oz., born on October 21, 1982. A little sister for Steven. Michelle is the second grandchild for both Mr. and Mrs. Edward N. Zwart of Grimsby, and Mr. and Mrs. Simon Van Spronsen, Sr., of Brantford.
R.R.#1, Brantford, ON N3T 5L4

MARRIAGES

SIKMA-KOOPMANS: Believing that the Lord has brought together JULIA and RICK, we, as their parents, Peter and Jane Sikma of Newcastle, Ont., and George and Ann Koopmans of Telkwa, BC, are honoured to announce the coming marriage which will take place, D.V., on November 12, 1982, at 5:30 p.m., in the Maranatha Chr. Ref. Church of Bowmanville, Ont. Rev. J. Nutma of Smithville officiating.
Future address: Telkwa, BC

ANNIVERSARIES

On November 11, 1982, the Lord willing, our parents and grandparents,

HARM and MARIA GILS
(nee Lowys)

hope to celebrate their 40th Wedding Anniversary.
Wedding text: "The Lord will keep your going out and your coming in from this time forth and forever more" (Psalm 121:8).
May the Lord continue to bless them and keep them in his care.
Congratulations and love from:
Albert & Ria; Harry, Joanna, John
Bert & Yvonne; Janette, Richard, Christine
Gilbert & Alice; Lisa, Jessica, Patrick
Home address: 59 Main St. N., Georgetown, ON L7G 3H4

The First Lacombe Chr. Ref. Church of Lacombe, Alberta, rejoices with its pastor, Rev. Gerrit Heersink, upon the completion of 25 years in the ministry, Nov. 24, 1982. A reception in honour of

REV. and MRS. GERRIT HEERSINK

will be held on November 12, for on this date, we will celebrate, with them and their children, their 25th Wedding Anniversary.
Praise and thanks to God, and pray the Lord to continue to bless their home and their ministry.

Essex — Kitchener
1957 — 1982
November 23

"The eternal God is your refuge and underneath are the everlasting arms" (Deuteronomy 33:27).
With much thankfulness and joy to God, we would like to celebrate our parents' Wedding Anniversary after 25 happy years.

JOHN and CORRIE LAMMERS
(nee Schinkel)

May the Lord bless you as you continue to live the rest of your lives together as God's children.
With love from your children:
Joanne & Jim — Toronto
Sylvia & Ken — Victoria, BC
Helen — Toronto
Karen — at home
Gary — at home
Home address: 18 Wilkins Dr., Kitchener, ON N2E 1L2; 745-4322.

1957 — 1982
November 16

With joy and thanksgiving to our Lord, we are pleased to announce the 25th Wedding Anniversary of our dear parents and grandparents,

JAKE and TERESA RUMPH
(nee VanMinnen)

We pray that the Lord may continue to bless them with many more happy years together, and that he may continue to bless our family in the years to come.
Love and congratulations from:
Debbie & Harold Knor; Brian
Karen — Rexdale
David
Edward
Cynthia
Open house at the family residence Saturday, November 20, 1982, 2-4 p.m.
Home address: 11 Latonia Dr., Rexdale, ON M9W 2J1

On November 3, 1982, we celebrated the 40th Wedding Anniversary of our parents,

BAS and LEE VANDERHOEK
(nee Vermeer)

The Lord has shown his merciful and sustaining hand through all these years and we pray for his continued blessing for many more years to come.
Congratulations, Mom and Dad!
With our love:
Grace & Bill; Ian
Laurence & Anne; Christopher
Henry & Julie; Aaron, Nathan
Albert & Janneke
Home address: 13507 - 110A Ave., Edmonton, AB T5M 2M8

ANNIVERSARIES

Moordrecht, Holland — Airdrie, Alberta
November 21

With great joy and thanksgiving to the Lord, we are happy to announce the 40th Wedding Anniversary of our dear parents and grandparents,

ROMKE and MARY STEL
(nee Wachtendonk)

Our prayer is that the Lord will continue to bless them and keep them in his constant care.
With love and congratulations from their children:
Sid & Sandy Stel; Dean, Tracey — Bowmanville, Ont.
Pete & Flo Stel; Clayton — Oshawa, Ont.
Marten & Rita Stel; Travis, Tara — Airdrie, Alta.
Hedley & Alexis Stel; Michelle — Burnaby, BC
Marilyn & Rick Maddeaux — Willowdale, Ont.
Home address: 1404 Big Springs Way, Airdrie, AB T0M 0B0

1947 — 1982
November 12

With thankfulness and joy to the Lord, we are happy to announce the 35th Wedding Anniversary of our parents and grandparents,

JACK and NELL VANDER HOEK
(nee Van Wyk)

We pray that the Lord may continue to bless them with many more years of happiness and health.
Congratulations with all our love:
John & Jenny Feddema; Barbara, Jeff, Tracy, Jennifer, Johnny — Kerwood, Ont.
John & Vivian Vander Hoek; Timothy, Sandra — Burlington, Ont.
Syd & Tilda Vander Hoek; Alyssa, Terrence — St. Thomas, Ont.
Adrian & Yolanda Vander Hoek; Mark, Bradley — Strathroy, Ont.
Jake & Brenda Vander Hoek — Strathroy, Ont.
Albert & Dawn Vander Hoek — Lloydminster, Sask.
Home address: R.R.#1, Thedford, ON N0M 2N0

1942 — 1982
November 18

With much joy and thankfulness to God for our parents and grandparents, we rejoice and congratulate them on their 40th Wedding Anniversary.

GERRIT and DIRKJE (Edith) VANDERLAAN

May the Lord continue to bless you and keep you in his care.
Love and congratulations from your family:
Dick & Elly Schouten; Michael, Paul, Joan, David, Douglas — Edmonton, Alta.
Home address: #302, 6426 - 134 Ave., Edmonton, AB T5A 0L9

Fruitland — Grimsby
1957 — 1982
November 9

"I am the good Shepherd. The good Shepherd lays down his life for the sheep" (John 10:11).
With thankfulness to our heavenly father, we are pleased to announce the 25th Wedding Anniversary of our parents,

CORNELIS and MADDY ZONNEVELD
(nee Schalkoort)

who were united with God's blessing in the Ebenezer Reformed Church in Fruitland.
Keith & Kim
Marianne
Also with loving wishes from:
Mr. & Mrs. Johannes Schalkoort — Grimsby
Theo & Trudy Wynia — Hamilton
John & Johanne Schalkoort — Grimsby
Art & Annette Ladouceur — Grimsby
George & Lucy Roos — Brampton and nieces and nephews
Home address: 43 Fairview Rd., Grimsby, ON L3M 3L4

ANNIVERSARIES

1957 — 1982
With joy and thankfulness to God, we hope to celebrate, the Lord willing, on November 15, 1982, the 25th Wedding Anniversary of our parents,

RAYMOND and COBA VANDERWAL
(nee Rook)

We pray that God will continue to bless and keep them in his care.
Their thankful children:
John
Corwin
Jennifer
Teresa
Home address: R.R.#3, Cobden, ON K0J 1K0

Rejoicing in the Lord for 25 years of his grace in the ministry of the Word and the Sacraments,

REV. and MRS. PETER VAN EGMOND

and their children, hope to celebrate this anniversary with an open house to be held from 2-5 p.m. on Saturday, November 13, in the Rehoboth Chr. Ref. Church, 800 Burnamthorpe Rd., Etobicoke, Ont.
A commemorative service will be held on Sunday morning, November 14, 1982, at 10 a.m., in the Rehoboth Chr. Ref. Church.
Iron Springs, Alta.,
Wellandport, Ont.,
Kingston, Ont.,
Abbotsford, BC,
Toronto, Ont.

OBITUARIES

The ladies society of Aylmer Chr. Ref. Church, express their christian love and sympathy to Mrs. Krijgsman and family with the passing away of their beloved husband, father, and grandfather,

CORNELIUS J. KRIJGSMAN

October 18, 1982.
May the Lord bless and comfort you in your sorrow.
Psalm 121.
The ladies society "Ora et Labora".
Aylmer, Ont.

On October 9, 1982, the Lord took into his glory, his faithful servant,

REV. HENDRIK WILLEM KROEZE

after a lengthy illness.
Our father served the Reformed churches in Curacao, The Netherlands and Canada for over forty years.
1 Peter 1:3-9.
Beloved husband of Ruth Eringa.
Dear father of:
Job & Didy Roukema — Hamilton
Bill & Greta Kroeze — Ancaster
Pete & Joke VanderLeek — Lambeth
Bob & Trudy de Haan — Hamilton
Also survived by 22 grandchildren and two great-grandchildren.
Home address: 765 West 5th St., Hamilton, ON L9C 3R6

On Friday, October 8, 1982, at the age of 52, the Lord took unto himself our dearly beloved wife, mother and grandmother,

GRACE VAN DEN HOF
(nee van Bolhuis)

Dear wife of William van den Hof.
Mother of:
Grace & John Speelman
Bill & Ann van den Hof
Alice & Martin van Noort
Jack van den Hof & Nancy
Janette & Robert van Tol
Wilma van den Hof & David
Grandmother to:
Jessica and Jeanette Speelman
Kenneth and Christopher van Noort
"The Lord is my Shepherd" (Psalm 23).
Home address: 14 Hardisty Dr., Rexdale, ON M9W 2N1

Share the news, happy or sad, with the C.C. family.

OBITUARIES

"As the deer pants for streams of water,
so my soul pants for you, O God.
My soul thirsts for God, for the living God,
When can I go and meet with God?
... I will yet praise Him,
my Saviour and my God"
(Psalm 42:1,2,11).
On Tuesday evening, October 19, 1982, at the age of 58, the Lord took his son,

HENDRIK JAKOB STEL

into his eternal glory and rest, after a year of suffering and grace.
Beloved husband of Grietje (nee Rozema).
Children and grandchildren:
Anna Margaretha (deceased 1951)
Philip & Carol Stel; Marilyda, Hendrik, Derrick — London, Ont.
Fred & Margaret Folkerts; James, Christopher, Jennifer, Frederick — Tilley, Alta.
Dick & Pat Stel — Calgary, Alta.
Jim & Jeannette Bosma; Danielle — Neerlandia, Alta.
Rudy Stel & Rhonda Robertson — Calgary, Alta.
Henry Stel & Linda Rhebergen — Calgary, Alta.
Roy Stel — Tilley, Alta.
Also survived by his parents, Mr. and Mrs. Filippus Stel, and sisters Ida and Jantje of The Netherlands.
Home address: Box #74, Turner Valley, AB T0L 2A0

We mourn in sympathy with Dorothy Zekveld and children in the death of their husband and father,

GEORGE ZEKVELD

who died on October 9, 1982.
"He who dwells in the shelter of the Most High, who abides in the shadow of the Almighty, will say to the Lord, 'My refuge and my fortress; my God, in whom I trust'" (Psalm 91:1,2).
Ladies Society "Search the Scriptures",
Hope Chr. Ref. Church,
Port Perry, Ont.

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TORONTO: Single male seeks accommodation in Toronto; will be attending George Brown College during the months of January and February; room and board or share apartment. Call: (519) 245-1970.

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Classified Advertising

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$50,000 - $100,000 needed anytime before February 1983; rate negotiable; mortgage security and personal guarantees available; minimum $10,000 participation considered. Reply, in confidence, to: Box #4725, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

TEACHERS

SASKATCHEWAN: The Saskatoon Society for Christian Education invites applications from experienced persons to fill challenging positions as **principal-teacher** and **teacher** in our new inter-denominational Christian School; grades K through 8, scheduled to open September, 1983.
Send applications to: Mrs. G. Hogeterp, 2325 Herman Ave., Saskatoon, Saskatchewan S7M 0N5; phone: (306) 652-4655.

RED DEER: A **French teacher** is required for the Red Deer Christian School. Please apply in writing or phone: D. Plantinga, Principal, Red Deer Chr. School, **before November 15, 1982.**

14 McVicor St.
Red Deer, AB T4N 0M2
Phone: [403] 346-5795

HELP WANTED

C.S.I. District 11

(Alberta, Saskatchewan, Manitoba)

invites applications for the position of:

Curriculum Co-ordinator

commencing September, 1983 in Calgary.

Please send applications or requests for job description to:

Ary De Moor,
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Telephone: (403) 455-8904

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eve: 291-1395

ACCOMMODATION

A song at the baptism of a child

O faithful God, our hearts are moved;
We tremble with emotion,
To see your hand upon our child
In droplets of devotion.

With thankful, eager hearts we vow-
"the utmost of our power" -
To nurse the bud you gave us, Lord,
Into a praising flower.

But, Lord, this tender plant needs more
Than our determination;
We are afraid our human blight
May mar this celebration.

There is too much neglect in us;
At times our soil will harden
Because we shut your rain out, Lord
Are we a worthy garden?

Forgive us Lord, when in our song
We seem to be foredooming,
But Lord it is your child that we
May somehow keep from blooming.

So if the parent-tree should cause
A stunting, warping behaviour,
Then make the child forego his roots
And only know his Saviour.

Protect this family, dear God,
The father, child and mother,
By planting each in Christ so deep
They can't but feed each other.

We do believe your promises -
We see your blessing shower -
And we shall bloom as long as we
Are rooted in your power.

Frederick W. Tamminga in Maranatha [York, ON] Chr. Ref. Church bulletin

Hamilton District Christian High

needs a principal

- to meet the challenges of a growing school
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Duties to commence August 1, 1983

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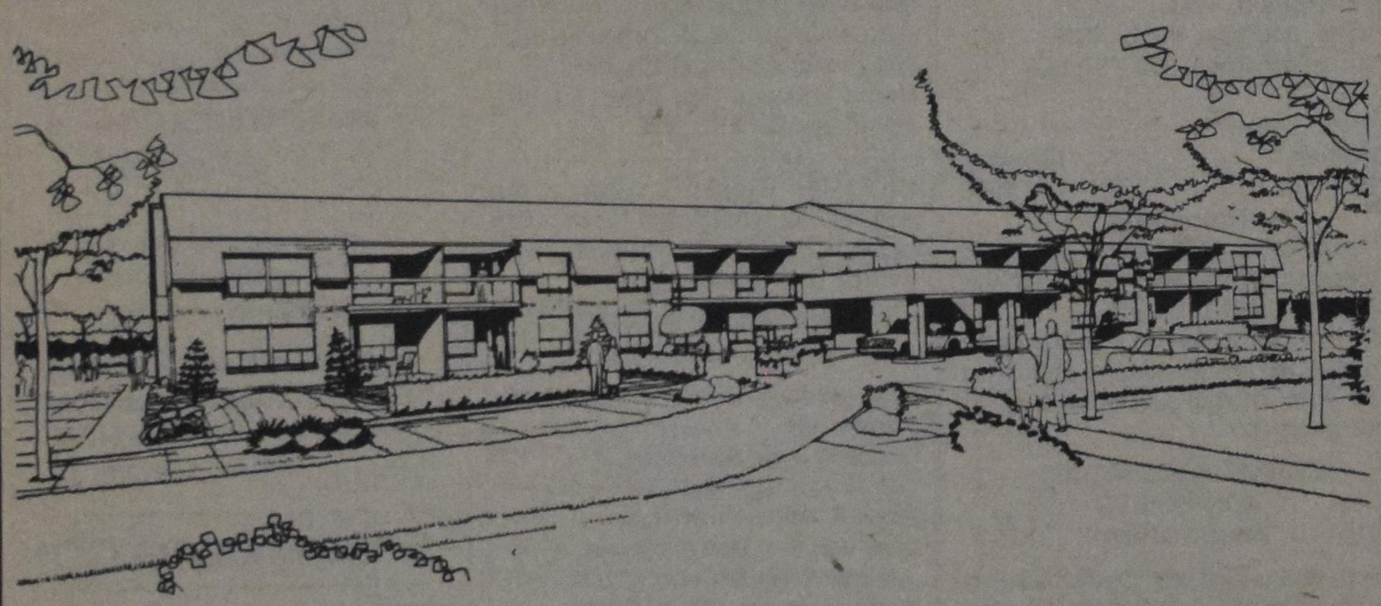

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Ebenezer Villa
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P.O. Box 6032, Station "F" Hamilton, Ontario L9C 5S2

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Events/Books

Christian life

Ministry to the dying

Death and the Caring Community: Ministering to the Terminally Ill, Larry Richards and Paul Johnson, M.D., Multnomah/Beacon; hc., 210 pp. Reviewed by Rev. Jack Quartel, Ottawa, ON

This book is written for the general reader and may be read by all with profit. It deals with the subject of dying and ministering to the needs of the dying.

In our days, with the average age span going up well over 70, many of us live for years without being confronted with death. And when death does occur, it may be in an out-of-the-way room in the hospital, and again we may see little of it. All that adds to our problem of how we would face the dying and how we ought to minister to them. Most of us are afraid and feel awkward when we are called on to minister to those who are dying or those who are bereaved.

This book tells us first of all the needs of the terminally ill. The material presented here may be quite revealing to many of us. The second part tells us how we may respond to those needs. And the final part gives suggestions for a thorough training in ministering to the dying.

I feel very strongly that most of us need help in understanding the needs of the terminally ill. This book deserves to be read by everyone in the church and outside of it too. I wish that it would find a place in every church library and would be carefully read by everyone.

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A public lecture on

Human Rights in Christian Perspective

by Dr. Paul A. Marshall

recently appointed Senior Member in Political Theory at the Institute for Christian Studies, Toronto

Saturday, November 13, 1982 at 2:30 p.m.

Medical Sciences Auditorium, University of Toronto

Reception following at 229 College St.

Call: (416) 979-2331 for information

The Board of Directors of the Ontario Alliance of Christian Schools

invites all former Alliance board members to the

30th Anniversary Banquet

at John Knox Christian School in Brampton

on Saturday, November 6, 1982 at 5:30 p.m.

The Board of HOMESTEAD

cordially invites you to attend

The Fourth Annual General Meeting

Thursday, November 18, 1982
at eight o'clock
the Lord willing

Immanuel Christian Reformed Church

Mohawk Rd. and West 5th St.
Hamilton, Ontario

Special Guest

Dr. Harry Van Belle
Professor of Psychology
Redeemer College

Topic

Nurturing Your Child to Emotional Maturity

LET'S PLAY CHESS

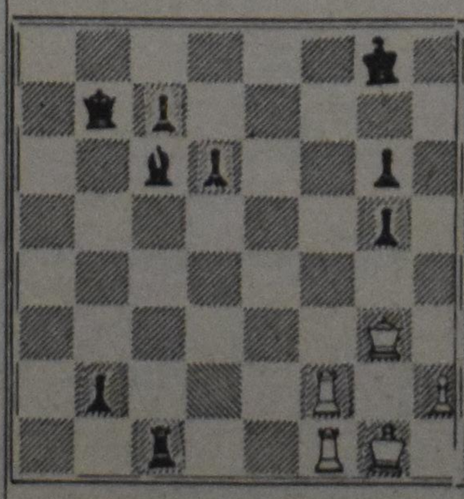
Editor: Pete Layer

FIRST SERIES OF PROBLEMS IN NOVEMBER

#936

Game Position

9



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#937

W. Speckmann, Germany, 1938

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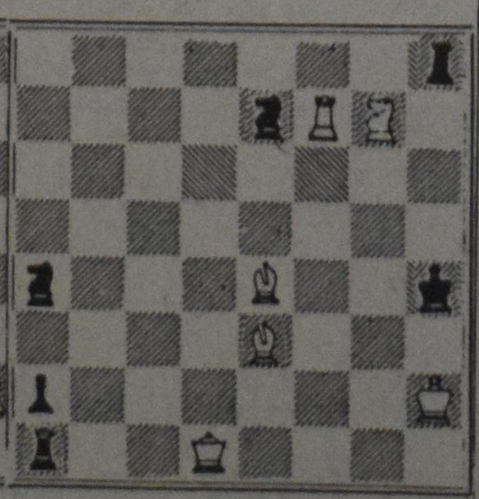

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NOTES

The position which actually occurred in a game many years ago (#936) has some similarities with the composed position #937. Black threatens to take away any chances White may have to win or mate in two. White must take some drastic action. It is up to you, the readers to find out exactly what White must do. There will only be one initial White move which will work (the key). The other White moves depend on Black's defence (the variations). If you can identify the moves which lead to the required results, you can gain the points as shown. As soon as you have gathered a total of 90 points, you earn a prize from *Calvinist Contact*. Please send in all the moves for #936 and only the key for #937. The deadline will be given with next week's problems.

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An event in C.C.'s "Calendar of Events" is one of the best ways to inform your community!

Calendar of events

Sept. 17-Dec. 4 Back to God Hour Rallies: Oct. 2-3 in Winnipeg; Rev. Madany speaker. Oct. 22-23 in Chatham; Rev. Bruinooge speaker. Nov. 12 in Wingham Public High School, 8:00 p.m.; Dr. Nederhood. Nov. 13 in Guelph, St. George's Anglican Church, 8:00 p.m.; Dr. Nederhood. Dec. 3 in Woodstock; Rev. J. Vreeman. Dec. 4 in London; Rev. J. Vreeman. See local ads for time.

Oct. 18-Nov. 12 Prof. Hendrik Van Riessen to give public addresses in communities across Canada and the U.S.A.; watch for local announcements for dates and places.

Nov. 10 Salem evening will be held in the Bethel Chr. Ref. Church, Waterdown.

Nov. 13 Back to God Hour Rally at 8:15 p.m. in St. George's Anglican Church, Woolwich Street in Guelph. Dr. Nederhoed will speak and the music is by the Choirs and Brass of the Ontario Christian Music Assembly under the direction of Leendert Kooij with Andre Knevel at the organ.

Nov. 13 Bel Canto Christian Choral Society of London, and the Ambassador Male Chorus of Hamilton, will have a concert at 8:00 p.m., in the Bethel Chr. Ref. Church of London.

Nov. 13 Dr. Paul Marshall inaugural address on "Human Rights in Christian Perspective" at 2:30 p.m. in the Medical Sciences Auditorium, University of Toronto. Reception following at ICS, 229 College St.

Nov. 18 The Board of Homestead invites you to attend the Fourth Annual General Meeting, at 8:00 p.m. in the Immanuel Chr. Ref. Church of Hamilton (Mohawk Rd. and West 5th St.); speaker: Dr. Harry Van Belle.

Nov. 19 Professor Hendrik van Riessen public address on "Crisis in Western Civilization" at 8:00 p.m. in Rehoboth CRC, 800 Burnhamthorpe Rd., Etobicoke.

Nov. 18 Christian Farmers Federation of Ontario will hold a Provincial board meeting from 10-4 a.m. at Ontario Ministry of Agriculture and Food, Milton, Ontario.

Nov. 20 The Willowdale Chr. School Christmas Bazaar, 11 a.m. to 2 p.m., at the school; arts and crafts and a light lunch; croquettes and oliebollen will be served; proceeds for the school.

Nov. 20 The Choirs of Brantford CRC and Ref. Churches and organist Andre Knevel will present a program of sacred music at Alexandra Presb. Church in Brantford, 7:30 p.m.

Nov. 27 Quinte Classis, Elder's Conference in the Grace Chr. Ref. Church, Cobourg, Ont. Steven Bylsma; 'Responsibilities of Elders, in the instruction of and preparing candidates for public profession of faith, and the follow up work needed, to keep confessing members active in the church.'

Evening of Reflections and Joy with Herman deJong, Salem Development Director will be held at the following places:

Nov. 9, Clarkson CRC, Mississauga, 8:00 p.m.; Nov. 10, Waterdown, Bethel CRC, 8:00 p.m.; Nov. 16., Brampton, Immanuel Chr. Ref. Church at 8:00; Nov. 17, Orangeville, CRC, 8:00 p.m.; Nov. 18, Cobourg Chr. Ref. Church at 8:00; Nov. 22, Barrie, First CRC at 8:00; Nov. 25, Dundas, Calvin CRC at 8:00; Nov. 26, Bowmanville, Rehoboth Chr. Ref. Church at 8:00.

The Canadian Home Bible League: Van Polen Multi-Media presentations; Nov. 7, Burlington; Nov. 8, St. Catharines; Nov. 9, Cambridge; Nov. 10, Stayner; Nov. 11, Winona; Nov. 12, London; Nov. 13, Burlington; Nov. 15, Dundas; Nov. 16, Georgetown; Nov. 17, Grimsby; Nov. 18, Toronto; Nov. 19, Woodstock; Nov. 20, Guelph; Nov. 21, Kitchener; Nov. 24, Clinton; Nov. 25, Exeter; Nov. 26, Sarnia; Nov. 28, Sarnia; Nov. 28, London; Nov. 30, Chatham; Dec. 1, Chatham; Dec. 5, Oshawa; Dec. 31, Guelph; Jan. 16, Burlington; Jan. 19, Stouffville; Jan. 23, Hamilton; Feb. 20, Galt; Feb. 27, Toronto; Mar. 6, Ottawa; Mar. 27, Willowdale.

THE NATIONAL ANNUAL MEMBERSHIP MEETINGS OF CITIZENS FOR PUBLIC JUSTICE will be held on the following dates and places (at 8:00), in Alberta:

Edmonton area, **Nov. 8**, The Kings College Building, Nolan Van Gaalen, 435-4158; Calgary area, **Nov. 12**, Calgary Chr. School, Jenny Krabbe, 276-5709.

CPJ 1982 Regional Annual Meetings: Calgary: November 12, 1982 at 8:00 p.m. in Calgary Christian School; contact Jenny Krabbe, (403) 276-5709. Lethbridge: October 28, 1982 at 8:00 p.m. in the Immanuel Christian School. Contact Evertt Tanis, (403) 732-4681. Blackfalds: November 1, 1982 at 8:00 p.m. in Blackfalds United Church. Contact: Rose Konynenbelt, (403) 343-1395. Edmonton: November 8, 1982 at 8:00 p.m. in Kings College. Contact Nolan VanGaalen, (403) 435-4158. Neerlandia: November 5, 1982 at 8:00 p.m. in Neerlandia Christian School. Contact Margaret Dykstra, (403) 674-3769.

British Columbia. Vancouver: October 15, 1982 at 6:00 p.m. in 1st Chr. Ref. Church of New Westminster. Contact Joyce Tolman, (604) 521-4673. Smithers: December 1, 1982. Contact Janna Seinen, (604) 635-4503. Victoria: October 23, 1982. Contact Henk Lammers, (604) 479-4152. Terrace: December 21, 1982. Contact Harry Kruisselbrink, (604) 847-3638.

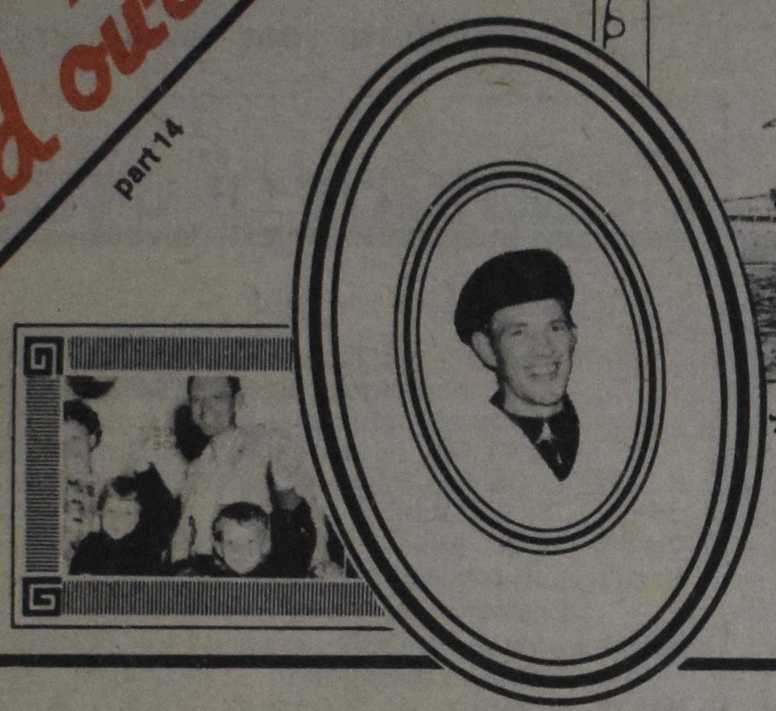
Ontario. Brampton: October 23, 1982 at 1 p.m. in John Knox Chr. School. Contact Connie Dryfhout, (416) 451-9865. London: November 20, 1982 at 1 p.m. in London District Chr. School. Contact David Broad, (519) 433-0718. Hamilton: November 27, 1982 at 1 p.m. in Redeemer Chr. High School. Contact Walter Neutel, (613) 731-7141.

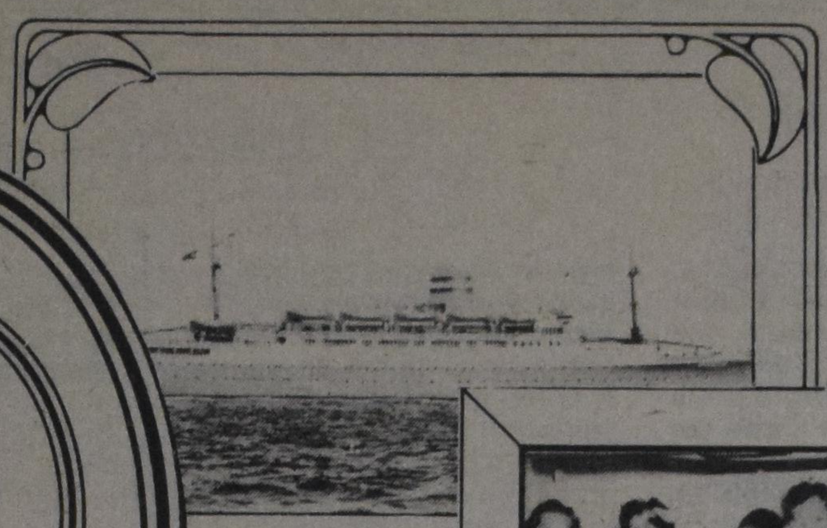
Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.Nov.12	Wed.Nov.10	Fri.Nov.5-10a.m.	Wed.Nov.3-noon
Fri.Nov.19	Wed.Nov.17	Fri.Nov.12-10a.m.	Wed.Nov.10-noon
Fri.Nov.26	Wed.Nov.24	Fri.Nov.19-10a.m.	Wed.Nov.17-noon

They shaped our lives

part 14





Written by John Knight

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Community of Strangers (D)

Mr. Y. Spek, who travelled alone, wrote down some things that describe the people that crossed with him. His observations are worth sharing, before we continue our journey through the waters of Canada's east coast:

February 20, 1953

"An attendant shows me my room. It's a small place I am to share with seven others. There are bunk beds on both sides and in the back, vanities with running water, warm and cold. While I'm looking around two others enter. We introduce ourselves. They are from the province of Brabant."

February 22, 1953

"The sea is so much like our lives. There are high peaks and valleys, sometimes it is quiet and at other times there is much turmoil. There's a constant motion, without beginning and without end.

There is no church service this afternoon. The minister is seasick. I'm turning in early tonight. When you sleep you're not aware of that strange feeling inside. It's a miserable sickness."

February 23, 1953

"I spent some time in the ship's library. There's a wealth of books to choose from. A few others are there that I've met before. They have told me their destination. There's a family of six that's going to the same place I'm going to. They're Catholics. There aren't many of them on board. There's a priest on board to take care of them.

I'll be glad when I can crawl back into bed again."

February 25, 1953

"The days are long. I have trouble eating the meals. I'm glad I took some apples along for the trip. The *taaipop* (a chewy gingerbread cookie) that was packed in my suitcase, disappears bit by bit. The minister has asked six of us to help him survey the ship to find out how many protestants there are on board. We get a sheet of paper on which to record place of origin, destination and the denomination to which they belong. I'm glad I'm part of this assignment. It gives me something to do. So now I'm making the rounds with pad and pencil. Each of us is assigned a section of the ship."

February 26, 1953

"There's a chart posted outside of our cabin door that is updated at noon each day. On it our location is plotted. It seems we're about two-thirds of the way to Halifax. I'm afraid it may be Monday before we arrive.

Today I've seen waves that are bent on destruction. They charge with all their fury, but our ship seems to skip across the surface. It was built as a "drawing horse' that would plod with its cargo through the waters, but it acts like a 'race horse' that darts along with its human cargo on its back."

February 27, 1953

"Today I had a chance to observe the other passengers. There are Dutchmen, Germans, Belgians, French, English and Canadians. We can divide the Dutch into Groningers, Frisians, people of Drenthe, Gelderland, Brabant and a few from Zeeland.

I share my cabin with five Brabanters. They're an interesting, outgoing group that speak a curious dialect.

I met people from Zaandam, also on their way to Smithers, and I had quite a conversation with an 80-year-old man who originally came from Greece, but who lived in The Netherlands for quite some time. He's joining relatives in Canada.

An announcement is just made on the intercom that we may reach Halifax on Sunday evening. I'll be happy when that happens and we can walk on solid ground again. I'd never make a good seaman."

March 1, 1953

"There's land in sight and everyone seems to be on deck. I never realized we had that many passengers on board. There are a lot of faces I haven't seen before. Many of them must have spent the entire trip cooped up in their huts or in the sleeping halls.

By afternoon there's little more left to see than a small sliver of land along the horizon. It's too bad it's dark so early. It would be nice to see things more clearly as we pull into the harbour."

Next: So This Is Canada!

Evangelism

Charismatic for the church

Parish Renewal, A Charismatic Approach, George Martin, Word of Life, Ann Arbor, MI; pb., $1.95 (US). Reviewed by Rev. Jack Quartel, Ottawa, ON

I had no intention of reading this book carefully because there is a limit to the books about the charismatic movement a person can handle. Moreover, this one was written specifically for Roman Catholics. However, I already changed my mind on the first page. **Parish Renewal** treats a subject that we should have heard about a long time ago but have not until now.

The book is a plea to those who are charismatic, to use whatever the Lord has given them to help bring about renewal and unity to the parish, to the church of Christ.

It also gives very sound advice on how that can be done. It calls for humility and patience, for serving and giving, for making use of the structure of the church rather than opposing it, and for recognizing authority. It warns not to separate nor to develop a persecution complex and it warns against arrogance. In short, it is a plea to edify the church.

I have often been turned off by those who claim to be charismatic but are extremists, and who show little or nothing what this book calls for. It warms my heart to read something so sound, so biblical and encouraging. I wish it had been written by someone of my own denomination.

Parish Renewal aims at Roman Catholics. But it need not. Except for some names and specific examples, it speaks to the church worldwide, to all of us.

If what you have heard about the movement is rather negative, read this book and you will see another side. If you are charismatic, reading this book is an absolute must, as a result, so that the church may be built and united.

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